MARIA II. GULIELMI III. MAG. BRIT. FRAN. ET HIB. REGIS UXOR ET CONSORS IMPERII.

Nata 30 April. 1662. Obiit 28 Decem. 1694. An. Ætat. 33.

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AN

ESSAY

ON THE

MEMORY

Of the Late

QUEEN.

BY

Burnet

GILBERT, Bishop of *Sarum.*

LONDON,

Printed for **Ric. Chiſwell,** at the *Roſe* and *Crown*, in St. *Paul's* Church-Yard,

MDCXCV.

By53.16p

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AN ESSAY ON THE MEMORY OF The late QUEEN.

ALL fleſh is graſs, and all the goodlineſs thereof, is as the flower of the field: Some of theſe Flowers have more life and luſtre than others: They are more beautiful, as well as more laſting: Yet in the courſe of things, *the Graſs withereth and the Flower fadeth*; and that ſometimes ſo quick, and by

ſuch an unlooked for turn, *that in the Morning it groweth up and flouriſheth, and in the Evening it is cut down and withereth.* One ſtroke of a Scithe cuts them down by handfuls: And then the beſt deck'd ſpot of Ground, does quickly change its Face, and loſe all its Beauty. We who but the other Day, ſaw a Great *Queen*, (I ſay, *the other Day*, for ſuch an Idea muſt live ſo long and ſo freſh in our Minds, that for a great many Years we will ſtill ſay *the other Day*) we who ſaw *Her*, like the Maſter-piece of Nature, wrought up by all the Poliſhings of Art and Improvement, look with ſo freſh a Bloom, and ſuch promiſing Appearances, who carried that Air of Life and Joy about *Her*, that ani-

animated all who ſaw *Her*, and who reckoned their own lives both the ſafer and the happier, becauſe *Hers* was ſo firm, muſt now lament, that all this is taken from us, with one ſudden and amaſing ſtroke. The beſt part of us, our hearts and hopes, are ſtruck down with *Her*; who was the beſt, God knows, the much beſt part of us all. We look up to Heaven with deep, though ſilent regret, as if we envied Her bleſſedneſs: We look down to the *Earth*, like men that are ſinking thither: We look to the Grave, where what was mortal is lodged till it becomes immortal, with a ſort of Indignation, that it ſhould receive and conſume thoſe ſacred Remains for which wee feel a

ſort of ſuperſtition, which though our Reaſon may check, yet it cannot quite ſilence or extinguiſh.

NATURE, even on very extraordinary occaſions, is apt to give it ſelf ſome vent, and to procure to it ſelf ſome mitigation of its pain. And when it is too full, for well choſen Expreſſions or regular Diſcourſes, the broken and inarticulate Language of Sighs and Tears, gives ſome relief: A Calm ſucceeds thoſe Storms: They give at leaſt a breathing, and ſofter intervals. Here we feel ſuch an oppreſſion, and diſtraction of Thought, that they choak us inwardly, and break out only in amaſement, and in a wildneſs of

of look and behaviour. We feel ſo great a loſs in preſent, that we need not heighten it by the gloomy proſpect of the fatal Conſequences, that may follow it: And yet we cannot help ſeeing that, which is but too viſible. We dare not pretend to enter into the ſecret of God's Counſels, which are wrapt up from the Eyes of Mortals: Yet they have ſuch Characters upon them; that from thence we are induced to make ſome Conjectures about them; tho', after all, theſe are but Conjectures, and are often ill grounded. But whether we look up to God, or to the outward face of things, and to thoſe appearances that are but too obvious, we ſoon find cauſe enough to drive back

our thoughts to that dark and native horrour that does now haunt and possess them. Some may perhaps make vain Complaints against God, and try to ease their own grief, by accusing his Providence: Our Hearts may carry us to say, *Why* was so much worth laid in one Mind, and so nobly lodg'd? *Why* was it just shewed the World, with advantage enough to let all Men see what might have been expected from it? *Why* were so many great Idea's and vast Designs formed by her? *Why* was she furnished with such skill and softness in the management of them? And the sad *Why* comes last, *Why* was all this snatched from us so early and so suddenly?

IT is true, all God's ways are *a great depth*; and we may never presume to ask of him a reason of any of his Dealings, which are *past finding out*: But here the Steps of his Providence are so accountable, that we ought not to be long in the Dark about them. So much Worth was full Ripe for Heaven: And was much too Good for Earth, especially for so corrupt a part of it, as we are. If those great Blessings which Heaven held forth to us in Her, had attained the Ends for which they were Designed, we might then have hoped that Her Crown would have been the longer delayed; and that our Happiness might have been the more last-

ing.

ing. The cutting part of our Sorrow is this, That we have too good reaſon to believe that we have procured this to our ſelves.

Unless, according to the growing Impiety that ſpreads it ſelf amongſt us, we will conclude that God has forſaken the Earth, and that all things roul, either under the ſullenneſs of Fate, or the giddineſs of Chance; if we believe that Providence watches over, and governs all that happens here below; we muſt then acknowledge, that ſo great a Change as this has made, could not have come upon us, but by a juſt and wiſe Direction. Therefore inſtead of thoſe irregular Thoughts and Expreſſions

by

by which ſo great a Commotion of Mind may diſcharge it ſelf, and inſtead of thoſe wild and dejecting Apprehenſions, which it may be apt to throw upon us, we ought to reduce our ſelves to more order, and to conſider more ſedately, what we may juſtly fear, and how we may wiſely provide againſt it.

IF we will examine what may have brought ſo ſevere a ſtroak upon us, and what may draw after it yet heavier ones, (but can any be *heavier!*) then if there is yet room for Hopes, if our Wound is not incurable, and if the Breach that is made upon us is not *wide as the Sea*, ſo that nothing can hinder

der our being overflown by it, then I say, the searching into this, is all the reserve that is left us, all that can balance so inestimable a Loss, or rather all that can save us from being swallowed up utterly by it.

Even in a Shipwrack every one is forced after all his astonishment at their common Fate, to try by what shift he himself may escape: For though the first disorders of Melancholy may make one wish rather to perish in so terrible a Calamity, than to survive it, yet after all, Nature returns to it self, and feels Self-preservation to be too deeply wrought into its Composition, to be easily shaken

ken off. While then ſuch a Load oppreſſes us, and when ſuch Fears compaſs us round, all that remains, to make the one lighter, and to diſſipate the other, is for us to *lay our Hands on our Mouths, becauſe God has done it*: But then to lay them on our Heart, and to ask our ſelves *what have we done?* And *what ſhall we do to be ſaved?*

How juſt ſoever any Affliction may ſeem to be, yet it muſt have its Bounds. Our Religion gives a Temper: It does not impoſe upon us the dry Sullenneſs of *Stoicks*; Their moſt admired Sayings, *That Fate is inexorable*; *That it is in vain to be troubled at that we cannot help*: And the famed Anſwer of him

him, who upon the News of his Son's Death, ſaid coldly, *I knew I begat him mortal*, have an air in them, that ſeems above the preſent ſtate of human Nature. It looks too ſavage and contrary to thoſe tender Affections that are planted in us; and that are in ſome ſort neceſſary for carrying on the common Concerns of Life. But the Extreams on the other hand, are much more boiſterous and untractable: While the Rages of Paſſion govern; neither the Calmneſs of Reaſon, nor the Authority of Religion will be hearkened to. Heatheniſm was fruitful in the Inventions of Fury, Hecatombs of living Creatures were thought poor Oblations: Humane Sacrifices were offered liberally on thoſe

Occaſions, nor was the greateſt waſte of Treaſure, with all the Profuſion of Funeral Piles and magnificent Buildings, thought a ſuitable addreſſing of their Dead to the inviſible State, to which they went, unleſs innumerable Ghoſts were ſent after them as a welcom Convoy to follow them thither. When the Civilizing of the World and the Decencies firſt of Humanity, then of Philoſophy, and chiefly when Revealed Religion came to ſoften and enlighten Men; thoſe outragious Solemnities fell off: Tho' the coſtly Part was by many kept up with too much Oſtentation. The Corrupters of Religion, found that the Tenderneſs of Affection, with that generous Diſſintereſſedneſs which

it gave, offered to them a Harveſt, that might be fruitful: And they were not defective in the Art of Cultivating it.

OPINIONS were invented, and Practices were contriv'd, that drew great Wealth into their Hands; and begat a Conſideration for them, which, if it had not been over-done by the Managers, and that in a manner too courſe and too ravenous not to be found out at laſt, was bringing the whole World under their Authority. Their Title ſeemed ſure: And it was to have its chief Operation; when both thoſe who died and thoſe who lived, were the leaſt able to examine their Pretenſions: the Fears of the one and the Sorrows

of

of the other, made them very pliant to their Conduct, and implicite under it.

WE have a better Light, and are governed by truer Meaſures: We know there is a wiſe Providence, and a future State; and in thoſe two never failing Sources of Quiet and Submiſſion, we give our Sorrows juſt Abatements. But ſince all the Steps of Providence, tho' juſt and wiſe in themſelves, have not the ſame Face to us, ſome of them being as bright as others are dark; we ought not to look on Providence as rigid Fate; but as the ſteady Conduct, of a Mind that is infinitely wiſe: we ought therefore to go as far as reaſonably we can, in judging what is the Lan-

guage of that Providence to us, and what the Deſigns of it upon us may be.

THE livelieſt as well as the uſefulleſt Exerciſes of our Thoughts, is to ſumm all that was excellent and imitable in the Perſon whoſe Loſs we lament; to lay it all together; to obſerve how Amiable it was, what an Influence it had, and in what Effects it appeared. This if it reſts in the bare commendation of one, that may be ſafely praiſed, when Flattery or Intereſt cannot be thought to have any ſhare in the Incenſe, that is then given, it is at leaſt a Juſtice to the Memory of a Perſon that deſerved it, and a Homage to Vertue it ſelf. It will probably go deeper, and have

have its beſt Effect upon us: It will engage us to love thoſe Vertues in our ſelves, which we admire in others, and will reproach us, if we commend that in another, which we take no care to imitate our ſelves. Probably this will not evaporate quite into Diſcourſe, or wear off with Time: ſomewhat will ſtick, and have a due Effect upon us. Some of thoſe Vertues may ſo far inſinuate themſelves into us, that we may grow to love and practiſe them. A noble Pattern cannot be much looked at without begetting ſome diſpoſition to copy after it; and to imitate it. A great Luſtre, tho' it may ſometimes dazle, yet it enlightens, as well as it ſtrikes.

THOSE who are perhaps tied too cloſely, by ſome fatal Engagements to Practices that they cannot reſolve on forſaking, yet have that ſecret Veneration for true Vertue, eſpecially for the *ſublime* of it, and ſaw ſo much of that in our bleſſed *Queen*, that they may be deſirous to ſee ſuch a juſt Repreſentation of thoſe various Branches of *her Character*, as may entertain their Admiration at preſent, and be perhaps of ſome more Uſe to them, in other Periods of their Lives. They may deſire to be made wiſer, if not better by it. They may hope that what Effect ſoever it may have on the preſent Age, it will have ſome on thoſe that are to come: It will be a lively Part of our

our Hiſtory, and ſet a noble Pattern to ſucceeding Princes. And all Perſons, how bad ſoever they may be themſelves, have too ſenſible a ſhare in Government, not to wiſh that their Princes were truly and heroically Good.

A Picture of *Her*, that may have ſome Life in it, is that which all ſeem to deſire. Where there were ſo many peculiar Features, and yet ſo much of Majeſty ſpread over them all, it ſeems as hardly poſſible not to hit a great deal of the Reſemblance, as to hit it all, and to draw truly, and to the life. Every one will at firſt view ſay, *It is She*: But this abatement muſt be expected, that *it has not quite taken Her.* It has not *Her Air*, tho'

it may have *Her Features.* The Colours will ſeem to ſink, when we remember how the Original it ſelf looked.

EXTRAORDINARY Degrees of Vertue in Sovereign Princes, happen ſo ſeldom, that it is no wonder if they give the World, a ſurpriſe that is as great as it is agreeable. When we look through paſt Ages, and through all the different Climates and Corners of the World, we find little that is truly Eminent, without ſome great diminution accompanying it.

WE accuſtom our ſelves by Study and Obſervation, not to be flattered with the Hopes of ſeeing Idea's of Perfection on the *Throne.*

Throne. It ſeems a Preſumption to fanſie that our own Times, ſhould have a Priviledge that former Ages could not boaſt. We find that even *David*, and *Solomon* much more, had Blemiſhes almoſt equal to their Vertues. Few of their Succeſſors arrived at their Degree of Perfection; tho' they might have all their Allay. *Hezekiah* and *Joſiah* are the leaſt exceptionable: Yet ſome leſſer ſlips occur even in their Hiſtory. *Conſtantine* and *Theodoſius* were two of the greateſt Bleſſings of the Chriſtian Church; yet we dare not propoſe them as Patterns in every thing. *Clovis* and *Charles the Great* make a mighty Figure in Hiſtory: Becauſe the World is diſpoſed to remember what was Good in them, and to forget

forget the reſt. A full Picture of theſe would have one ſide ſo bright, with another ſo ſpotted, that the whole would look but odly. If the good and bad that was in moſt Princes, whoſe Names ſound the beſt, were ſet againſt one another, as critically as *Suetonius* has repreſented the *Roman* Emperours, the World would perhaps retract much of the admiration that it has paid them: And might be for ſome time in ſuſpence, which ſide of the Character was ſuperiour, and did preponderate the other.

FEMALE Government has had its peculiar Blemiſhes, with fewer Patterns to compenſate for the Faultineſs of others. The fierceneſs of *Semiramis* Character, does leſſen

leſſen her Greatneſs: And the Luxuries of *Cleopatra* does more than balance her Beauty. The Cruelties of *Irene* were ſuch, that even her Zeal for Images could not cover them, in the thickeſt Miſt of Superſtition. *Mathildis* and the *Joans* of *Naples*, are too black to be well thought of, for all the Flatteries of Popes: And Pope *Gregory*'s Raptures upon *Brunichild* have leſſened him, rather than changed her Character. It is true, *Pulcheria* has a fairer Grace, yet ſome Suſpicions have a little eclipſed her; and her Reign was but of a few days continuance, till ſhe choſe a Huſband, who was made Emperour by the right of Marrying her. *Amalazuntha* has a nobler Character, it is indeed given her by *Caſſiodore*,

Caſſiodore, that had been her chief Miniſter; but he was the wiſeſt and beſt Man of the Age: Her Fate was diſmal; and others have caſt black Imputations on her: But if that wiſe *Senator*, is to be beliēved, ſhe was one of the beſt and greateſt, tho' the moſt unfortunate of Women. Female Government has ſeldom looked ſo great as it did in *Iſabel* of *Caſtile*. But if ſhe was a good *Queen*, ſhe was but an indifferent *Wife*: And all the Honour ſhe did her Sex, was thrown down in her Daughter, who was likewiſe a Sovereign; whoſe violent affections to her Husband, were as troubleſome while he lived, as extravagant after his Death: She keeping the Dead Body ſtill in view, and making it Travel about with her,

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in her Journies which ſhe made only in the Night; neglecting Government, and ſinking into a feebleneſs that made her become at laſt utterly incapable, of even the ſhadow of it; which was all that had remained in her for many Years.

IF *Jane* of *Navarre* had had a larger Sphere, ſhe was indeed a perfect Pattern: Nothing was ever ſuggeſted to leſſen her, but that which was her true Glory: Her receiving the *Reformation*. She both received it, and brought her Subjects to it. She not only Reformed her Court, but her whole Principality to ſuch a degree, that the Golden Age ſeemed to have returned under her; or rather, Chriſtianity appear'd again

gain with the purity and luſtre of its firſt beginnings. Nor is there one ſingle abatement to be made here: Only her Principality was narrow: Her Dominion was ſo little extended, that tho' ſhe had the rank and dignity of a *Queen*, yet it looked liker the Shaddow, than the reality of Sovereignty: Or rather it was Sovereignty in Miniature, tho' the Colours were very bright, it was of the ſmalleſt form.

Two *Mary*'s in this Iſland ſhewed a greatneſs of Genius, that has ſeldom appeared to the World. But the Superſtition and Cruelty of the one, and the Conduct and Misfortunes of the other, did ſo leſſen them, that the Sex had been much ſunk by their means,

means, if it had not been at the ſame time as powerfully ſupported by the happieſt and moſt renowned of all Sovereign Queens. I know I need not name Her.

THE great Figure ſhe made both at home and abroad, Her wiſe Conduct and able Miniſtry were ſuch, that the Nations flouriſhing in Trade, and extending it ſelf in Colonies, the encreaſe of our Wealth, and the ſtrength of our Fleets, owe their beginnings to Her Auſpicious Reign. The great Tranſactions then abroad in the World, took their turn from the direction and the ſupport that ſhe gave them. But that which is above all, and for which we owe her Memory the profoundeſt acknowledgments; It was by her means,

means, that the true Religion received its eſtabliſhment among us. She delivered us from a Foreign Yoak; ſhe freed us from Idolatry and Superſtition; and ſettled us upon a Conſtitution that has been ever ſince the trueſt Honour, as well as the greateſt ſupport of the Reformation. So much we owe to the Aſhes of that Great *Queen*, that Her Memory is ſtill freſh and ſacred among us: Her Times are eſteemed the ſtandard of our Happineſs, and her Name ſtill carries a delightful Sound to every Engliſh Ear. If there were any defects or diſorders in that time, we ought to think mildly of them, and to cenſure them gently. In Her we muſt own that Female Government ſeemed to have ſhined with the

the faireſt Glory: We are ſure that Hiſtory can ſhow nothing like it.

BUT the lateſt Inſtance is commonly the freſheſt in our Thoughts: And what luſtre ſoever, Authority in that Sex, may have caſt about it in the laſt Age, it has come under a Cloud in the preſent. A *Queen* has lived in our own Times, whoſe great Deſcent gave Her a juſt Title to the higheſt Gratitude, and whoſe Mind ſeemed born with a ſublimity made for Empire, that for ſome time, like the Northern Star, attracted the Eyes of all the World to Her. But ſhe abandoned her Throne and Subjects, and choſe rather to wander Inglorioufly, than to maintain her Poſt,

and exert Her ſuperiority of Genius in governing well at home, and giving Law to thoſe about her. This had made the diſpoſition to *Salick* Laws become more univerſal. We have ſeen that which has not only taken off the Cloud, which ſhe had caſt on her Sex, but has raiſed it far beyond the Precedents or Patterns of former Times. In *Her*, that name, *which all Generations ſhall call bleſſed*, has recovered the amiable ſound, that it ought ever to have. We heard it, not without ſome harſhneſs, when we remembred ſome who had carried it: Nothing can add to the glorious beginning of that Name; yet our *Mary* has reſtored it to its firſt ſweetneſs.

We ſeek in vain for a Pattern to reſemble her: Her Grandmother of *Navarre*, is the likeſt thing we find to Her. But we do not leſſen that Queen's Glory, when we ſay, that this deſcendant of Hers had an Auguſter appearance and a more exalted Throne. She had the higher Sphere, and ſo we may conclude ſhe was the ſuperiour Intelligence. She was all that the other Queen had been, even while ſhe was in her Princely State. The World has reaſon to believe, that every thing would have been the ſame in the other, if ſhe had been advanced to an Imperial Crown. But what may be well believed of Her, was ſeen in this branch, that ſprang from Her Root: Her worth grew with

her Advancement. She was not only better known in it, but there was a conſtant progreſs in her Vertues, even beyond that of Her Fortunes.

YET after all this cannot ſo properly be called a Female Government: Though Soveraignty was in *Her*, it was alſo in *Another*: Her Adminiſtration ſupplyed the *Others* Abſence. *Monarchy* here ſeemed to have loſt its very Eſſence; it being a Government by *One*. But as the Adminiſtration was only in *One* at a time; ſo they were more *One*, than either Eſpouſals or a Joynt Tenure of the Throne could make them: There was an Union of their Thoughts as well as of their Perſons; and

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a concurring in the ſame Deſigns, as well as in the ſame Intereſts. Both ſeemed to have one Soul, they looked like the different faculties of the ſame mind. Each of them having peculiar Talents, they divided between them the different parts of *Government*, as if they had been ſeveral *Provinces*: While *He* went abroad with the Sword in *His* Hand, *She* ſtayed at home with the Scepter in *Hers*: *He* went as the Arbiter of *Europe*, to force a juſt, as well as a general Peace, *She* ſtayed to maintain Peace, and to do Juſtice at home. *He* was to Conquer Enemies, and *She* was to gain Friends. *He*, as the Guardian of Chriſtendom, was to diffuſe himſelf to all, while *She* contracted her care,

chiefly to the concerns of Religion and Vertue. While *He* had more buſineſs, and *She* more leiſure, *She* prepared and ſuggeſted, what *He* executed. In all this, there was ſo cloſe, but ſo entire an Union, that it was not poſſible to know how much was proper to any one; or if ever they differed in a Thought from one another: But the Living are not now to be ſpoke of: Our Thoughts muſt run wholly where our Sorrows carry us.

WHILE we ſeek for reſemblances to Her, in Sacred Hiſtory, we find her ſo like *Joſiah*, that their being of the ſame Dignity, may excuſe the Parallel, tho' the Sex is different. He came, after a long and deep corruption: A Reign

Reign that had ſo entirely vitiated the Nation, that neither the Judgments of God that fell on *Manaſſes*, nor his own ſincere, tho' late Repentance, was able to correct the diſorders of his former Years. So ſoon is a Nation run into ſo depraved a State, that its recovery becomes almoſt deſperate. *Joſiah* was under much diſadvantage in his firſt Education: His being a King ſo young, expoſed him to all the Flatteries by which thoſe about him might hope to inſinuate themſelves into his favour; but his happy temper was above it. While he was but growing out of Childhood, in the Eighth Year of his Reign; and the Sixteenth Year of his Age, he began to *ſeek after God*: He continued four Years in this Pious

courſe of Life, before he ſet about the reforming of his People, that his own good Example might have ſuch Influence, and give him ſuch credit in it, as might balance the ſlowneſs of beginning it. When he ſet about it, it was the work of ſix Years to purge the Land from Idolatry; and of other ſix to ſet forward the repairing the Temple. All was not finiſhed before the Eighteenth Year of his Reign, ſo hard it is to recover a degenerated Nation. As they were ſearching the Temple, the Book of the *Law* (by which moſt do underſtand the Original it ſelf) was found: the dreadful Threatnings in it ſtruck *Joſiah* with a juſt horror. He ſent to *Huldah*, a famed Propheteſs, to ſee what comfort ſhe could give

give him; ſhe anſwered, that the decree was fixed and irreverſible; but he ſhould die in Peace, and not ſee thoſe fatal days. This was ſome mitigation to his Grief. He tried all he could to reform his People, but without Succeſs; they were weary of him and of his Vertue: And were longing for an opportunity to return again to their Idolatry. So inveterate was the Corruption, that all the exactneſs of *Joſiah*'s care, as well as the ſtrictneſs of the Example that he ſet his own Sons, could not keep them from the ſpreading Contagion; it was ſo catching. This was the laſt Eſſay of Mercy upon that People, in the beſt of all their Kings. He was fatally engaged in an unequal War, and was killed in the

the Day of Battel. His Death, upon his own ſingle account, would have given the *Jews* but too juſt a Cauſe of a bitter Mourning for him; But the Miſeries, that did immediately follow his Death, made it to be ſo long remembred, that in a Book writ about an hundred Years after, it is ſaid, that they continued their Mourning for him *to that Day*. It was no wonder that it was remembered by them with ſo ſolemn and ſo laſting a Sorrow. A ſucceſſion of Calamities came ſo thick after it, that there was ſcarce a lucid Interval between them: Captivity came after Captivity: And what by War, what by Famine, and what by Deſertion, in the courſe of Four and twenty Years after his death,

death, their Nation became an *Aſtoniſhment*, a *Curſe*, and a *Bye-word* to all Nations. *Jeruſalem* was laid in Heaps, their *Temple* was raſed down to the Ground, and *Zion* became a ploughed Field. And if the ſecond and final Deſtruction of that City and Nation, had not been ſo ſignal, and ſo particularly related by one, who was an Eye-witneſs of it, that it wore out the remembrance of all that had happened in former Times; this would have paſt for one of the blackeſt and the moſt amazing Scenes in Hiſtory.

THAT pathetical *Lamentation* which *Jeremy* writ upon it, has ſtrains in it ſo tender and ſo moving, that no Man who has

has not hardned himſelf againſt the Compaſſions of human Nature, can read them without a ſenſible Emotion; tho' they relate to Tranſactions, that happened many Ages ago: Such a lively Poem, as that is, makes them ever look freſh, and ſeem preſent.

I will make no Reflections on any part of this hiſtorical Deduction. It leads one ſo naturally to Application, that there is no need of offering any. Here one may go rather too faſt, than too ſlow, and ſtretch the Matter, further than it will bear.

The whole of it without any ſtraining, lets us ſee, that in the worſt State under which a Nation

on can fall, a good Prince gives a full ſtop to thoſe Judgments, that are reſerved for them: Even when they ſeem to be juſt breaking out upon them: And that the removal of ſuch Princes is like the letting looſe that Hand of Juſtice, which was reſtrained by their Interceſſions. But, ſince there is an Uniformity in the Methods of Providence; *and that which has been, is that which ſhall be*, then ſuch an amazing Miſery as accompanied the utter Ruine of the *Jewiſh* Nation, ought to make deep Impreſſions on all others, and to give theſe Words of the Prophet a formidable ſound; *The righteous periſh, and the merciful Perſons are taken away from the evil to come*: Which will come the quicker, as well as the more

more certainly, for their being taken away: And that will be yet the nearer, if while ſuch an appearance of things is in view, *no Man conſiders it, nor lays it to Heart.*

HERE I return to my Subject, from which all that has been now ſaid, is not ſo much a Digreſſion, as it may appear to be, to Vulgar Readers: A Subject it is, where the common Cenſures of Diſcourſes of this kind, are not to be much apprehended. On other occaſions of this nature, a few Vertues muſt be raiſed, to make the moſt of them that may be; and ſome few Accidents muſt be ſet out, with due Advantages. For the ſake of theſe, a great deal muſt be forgiven, and the reſt is

to

to be ſhaded, or ſhowed as at a diſtance and in perſpective. Mankind is ſo little diſpoſed to believe much Good of others, becauſe moſt Men know ſo much Ill by themſelves, and are very unwilling to be made better, that in order to the begetting a full belief, of that which is propoſed to the Imitation of others; the Words by which it is expreſſed, muſt be ſeverely weighed and well choſen. When Things of this kind are related with an exactneſs that ſeems to be too much ſtudied, the Wit that is ill placed, leſſens the Effect that might have followed, if the recital had been more natural: For what is moſt genuine, will be always the beſt received: Nor muſt too much be ſaid, how true or juſt ſoever.

THE

THE preſent Age may be eaſily brought to believe any thing that can be ſaid upon this Subject, becauſe the Atteſtations of it, came ſo thick from all Hands. Yet ſuch a Character as is now to be offered the World, and to be conveyed down to Poſterity, muſt be ſo managed, that it may not ſeem too exceſſive: That Duty or Affection may not be thought to have raiſed it too high. The living Witneſſes, to whom we may now appeal, will ſoon go off the Stage; The ſilent Groans, as well as the louder Cries that are now ſounding in all our Streets, and in every Corner, will ſoon be drowned and huſh'd in ſilence: And then, that which will be now cenſured, as a nar-

narrow and ſcanty Commendation, far below the Subject, and unworthy of it, will appear to ſucceeding Ages to be a ſtrain above human Nature: It will paſs for the Picture of an imaginary Perfection, that ſeems rather to ſet forth what our Nature ought to riſe to, than what has really happened.

THIS Precaution is neceſſary, when Perſons have lived in the ſhade, known only to a few and in a narrow Neighbourhood. But a Man may take a freer range, when he undertakes to deſcribe *One*, that was always in view; that was under a conſtant Obſervation; and where a high Elevation, did put even that, which Humility might endea-

vour to cover, in a true Light. The bright as well as the dark ſides of ſuch Perſons, muſt be found out. Management may ſerve a turn, and go on for a time with Secrecy and Succeſs: But the continued and uninterrupted Thread of a Life, led with ſo uniform an exactneſs, that Cenſure it ſelf, could never find Matter to fix on, even ſo long, as to keep a doubtful Thought in ſuſpence, is that which one may venture on, without the danger of over-doing it, he muſt rather deſpair to do it Juſtice.

WHERE the Matter riſes with ſo copious a fruitfulneſs; a nice choice muſt be made; much muſt be omitted, a great deal muſt

muſt be only mentioned, rather glanced at than enlarged on. The World is now ſo far before-hand in every thing that can be ſaid, that we muſt own *Fame* has here changed her Character, and has given ſuch true and full Repreſentations, that there is little left to be done; but to put things that are generally known, and univerſally talked of, in a little order, and to tell them as natively as ſhe did them.

HERE ariſes an unexampled Piece of a Character, which may be well begun with: For I am afraid it both began and will end with *Her*. In moſt Perſons, even thoſe of the trueſt Merit, a ſtudied management will ſometimes appear with a

little too much Varniſh; Like a nocturnal Piece, that has a Light caſt through even the moſt ſhaded Parts: Some Diſpoſition to ſet ones ſelf out, and ſome Satisfaction in being commended, will at ſome time or other ſhew it ſelf, more or leſs. Here we may appeal to great Multitudes, to all who had the honour to approach *Her*, and particularly to thoſe who were admitted to the greateſt Nearneſs, and the moſt conſtant Attendance; if at any one time, any thing of this ſort, did ever diſcover it ſelf. When due Acknowledgments were made, or decent Things were ſaid, upon Occaſions that had well deſerved them, (God knows how frequent theſe were!) theſe ſeemed ſcarce to be

be heard: They were ſo little deſired, that they were preſently paſt over; without ſo much as an Anſwer, that might ſeem to entertain the Diſcourſe, even when it check'd it. She went off from it to other Subjects, as one that could not bear it.

So entire a deadneſs to the *deſire of Glory*, which even the Philoſophers acknowledged, was *the laſt thing that a wiſe Man put off*, ſeemed to be ſomewhat above human Nature: And nearly reſembling that State of abſolute Perfection, to which ſhe has now attained. The deſire of true Glory, is thought to be the nobleſt Principle that can be in Sovereigns; which ſets them on, with the moſt conſtant Zeal,

to procure the Good of Mankind. Many have thought that a zealous purſuit of the one, could not be duly animated and maintained without the other. It was a part of the Felicity of our Times, that we have ſeen the moſt active Zeal for the Publick, and a conſtant Delight in doing Good, joined with ſuch unaffected Humility, ſo regardleſs of Applauſe or Praiſe, that the moſt critical Obſervers, could never ſee Reaſon to think, that the ſecret Flatteries of Vanity, or Self-love, did work inwardly, or had any power over *Her*.

An open and native Sincerity, which appeared in genuine Characters, in a free and unconſtrained manner, did eaſily perſuade

ſuade thoſe who ſaw it, that all was of a Piece. A conſtant uniform Behaviour, when that which is within, does not agree with the appearances, ſeems to be a ſtrain above our pitch. Nor could any Perſon find any other Reaſon to ſuppoſe that it was otherwiſe in this Inſtance, but from the ſecret Senſe that every Man has, of ſome latent Corruption, and the ſtollen inſinuations of Pride that he feels within himſelf, which may make him conclude, that the whole Race of Mankind is ſo tainted, that nothing can be entirely freed from thoſe Infirmities, which do ſo naturally beſet us. But ſuch Perſons ought to make another Reflection, that daily Obſervation ſhews to be true; That no

Man lives under ſo exact a Guard, and ſuch a conſtant preſence of Mind, but that all thoſe hidden Diſpoſitions which lurk within him, will ſhoot at ſome times, and ſhow themſelves upon great Occaſions, or ſudden Accidents. Nature will break through all Rules, when it is much excited, or taken at unawares. Therefore it is much more Reaſonable, as well as it is more Charitable, to think that there are no ſecret Inclinations, which lie ſo quiet, that they do never diſcover themſelves, in a courſe of many Years, and of unlooked for Accidents, than to imagine that they are ſo covered and managed, as to be chained up in a perpetual Reſtraint. There is an Air in what is Ge-

nuine that is ſoon ſeen, (I had almoſt ſaid felt.) It looks Noble, without Strains or Art; It pleaſes as well as it perſuades, with a Force that is irreſiſtible; and how ſilent ſoever it may be, it looks like the Univerſal Character: 'Tis a Language which Nature makes all Men underſtand, how few ſoever they are that ſpeak it: This was ſo peculiar to *Her*, and ſo ſingular in *Her*, that it deſerved well to be begun with.

IN moſt of thoſe Perſons who have been the eminenteſt for their Piety and Vertue, their Thoughts have riſen too high for human Nature: Their Notions have become too fierce, and their Tempers too ſullen and untractable:

tractable: They have conſidered only what was good and deſirable in it ſelf, without regarding what the World could bear. They have not ſoftned themſelves enough into that agreeableneſs of Temper, that might give ſuch an amiable proſpect of Vertue, as ſhould encourage the World to love and imitate it. Their Meditations have ſoured them too much: And, by an obſtinate purſuing their own Idea's, without accommodating themſelves enough to the frailties of others, they have given advantage to thoſe who have ſtudied to load them with Prejudices: Their Deſigns have miſcarried, and they themſelves have become moroſe and melancholy; deſpairing of doing any thing,

thing, becauſe they could not hope to do every thing. *Cato*'s Error has run thro' the beſt ſort of Men that have ever lived: Of projecting a Commonwealth like *Plato*'s, when the *Romans were run to a dreg*. Children muſt be gained even by flattering their Weakneſſes, and by the ſoftneſs of Kindneſs and good Humour. The grown ſtate of Man is often but an advanced Childhood: A Dotage rather than a Ripeneſs. It muſt be confeſſed, that few of thoſe who in all other reſpects ſeem to have been born for the good of Mankind, have been able to give their Notions that turn, to ſet them off with that Air, and to recommend them with that Addreſs, which we of late ad-

admired ſo much. A charming Behaviour, a genuine Sweetneſs, and the Sprightlineſs, as well as the Freedom of good Humour, had ſoftned all thoſe frightful Apprehenſions, that the World is too willing to entertain of the Severities of Vertue, and of the ſtrictneſs of true Religion. Leſſer matters were not much ſtood on: An eaſie compliance in ſome of theſe, how little ſoever they were liked, on their own account, was intended to give Her advantages, in order to the compaſſing of greater things. While a freſh and graceful Air, more turned to ſeriouſneſs, but always ſerene, that dwelt on her looks, diſcovered both the perfect Calm that was within, and ſhewed the

the force as well as the amiableneſs of thoſe Principles, which were the ſprings of ſo chearful a Temper, and ſo lively a Deportment.

THE freedom of Chearfulneſs is not always under an exact Command: It will make eſcapes from Rules, and be apt to go too far, and to forget all Meaſures and Bounds. It is ſeldom kept under a perpetual Guard. The openneſs of Her Behaviour was ſubject to univerſal Obſervation; but it was under that regularity of Conduct, that thoſe who knew Her beſt, and ſaw Her oftneſt, could never diſcover her Thoughts or Intentions further, than as She her ſelf had a Mind to let them be

be known. No half Word, or change of Look, no Forgetfulneſs, or run of Diſcourſe, did ever draw any thing from Her, further, or ſooner than as ſhe deſigned it. This was managed in ſo peculiar a way, that no diſtruſt was ſhewed in it, nor diſtaſte given by it. It appeared to be no other, than that due reſervedneſs which became her Elevation; and ſuted thoſe Affairs that were to paſs thro' her hands. When She ſaw cauſe for it, She had the trueſt Methods to oblige others to uſe all due freedom with Her ſelf; while yet She kept them at a fit diſtance from Her own Thoughts.

SHE would never take any Aſſiſtance from thoſe Arts, that are become ſo common to great Poſts, that ſome perhaps fanſie them neceſſary: She did not cover *Her* Purpoſes by doubtful Expreſſions, or ſuch general Words, as taken ſtrictly do ſignifie little, but in common Uſe are underſtood to import a great deal more. As ſhe would not deceive others, ſo ſhe avoided the ſaying of that which might give them an Occaſion to deceive themſelves: And when ſhe did not intend to Promiſe, ſhe took care to explain *Her* meaning ſo critically, that it might be underſtood that no Conſtruction of a Promiſe was to be made from general Words of Favour. In a courſe

courſe of ſeveral Years, and of many Turns, when great Occaſion was given for more artificial Methods, and when, according to the Maxims of the World, great Uſe might have been made of them; yet ſhe maintained *Her* ſincerity ſo entirely, to the honour of Truth, be it ſaid, as well as to *Hers*, that ſhe never once needed Explanations to juſtifie either *Her* Words or Actions. *Integrity preſerved Her*, as well as ſhe preſerved it.

Such eminent, I am ſorry to ſay, ſuch unuſual Perfections, had they appeared in one of the meaneſt Capacity, and of the loweſt degree of Improvement, yet muſt have challenged great Veneration. Common obſervation

vation makes it but too apparent, that thoſe of the higheſt form, that have an exaltation in them, which makes them like another rank of Mortals, that have a true flight of Thought, a great compaſs of Knowledge, a ſtability and equableneſs of Temper, with a deep and correct Judgment, who have cultivated the advantages of Nature, by ſearching and laborious Acquiſitions; ſuch Perſons, I ſay, do ſwell too much upon the preference that is due to them; and ſoil thoſe ſhining diſtinctions that were born with them, by mixtures that need not now be enlarged on. A Subject compoſed of ſo much Perfection, ought not to be digreſſed from,

to ſet out the diſorders that appear but too frequently in the ſublimeſt pieces of Mankind. Theſe are ſo unacceptable, while Virtue has ſo benign an aſpect that eminent degrees of it, tho' joined with a lower proportion of that which ſeems to have more luſtre, is much more valuable, that all that can be called Great in Human Nature, is without it.

But if both theſe ſhould happen to meet together, and that in as high a degree as our mortal State is capable of, then we muſt acknowledge, that this is all that we can expect from our Nature, under its preſent depreſſion. So few Inſtances of ſuch

ſuch a mixture have appeared to us, that we muſt confeſs, it is much more than we ought to look for. The Hiſtory of Princes that have lived at a great diſtance from us, is ſeldom believed to be ſo exact, eſpecially in the Commandatory part, that we rely much upon it. *Xenophon* has made *Cyrus* appear to be a Prince, ſo much perfecter than the World is diſpoſed to believe, that the Picture he gives of him paſſes rather for a piece of Invention, than of Hiſtory. When the World ſhall have lived beyond the fame of Tradition, and Report, a Minute Hiſtory of this Life, if exactly writ, may probably have the ſame Fate: It will look too great to be credible.

WHAT is Good, as well as what is Great in humane Nature, were here ſo equally mixed, and both ſhined ſo bright in Her, that tho' one of theſe is always the *better part*, yet it is hard to tell, in whether of the two ſhe was the more eminent.

I will ſay little either of her *Rank*, or of her *Perſon*: the Dignity of the one, and the Majeſty of the other, were born with Her. Her Sphere was great, and She was furniſhed with advantages proportioned to it. She maintained her Authority with ſo becoming a Grace; and inſpired ſo particular

cular a Reſpect, that in this regard only, She was Abſolute and Deſpotical, and could not be reſiſted. The Port of Royalty, and the Humility of Chriſtianity did ſo happily concurr in Her; that how different ſoever their Characters may ſeem to be, they gave a mutual luſtre to one another.

SHE maintained that reſpect that belonged to her *Sex*, without any of thoſe Diminutions, that tho' generally ſpeaking, they do not much misbecome it, yet do ſeem a little to leſſen it. She would never affect to be above it in common and meaner things: She had a Courage that was reſolute and firm,

mixed with a Mildneſs that was ſoft and gentle; She had in Her all the Graces of Her own *Sex*, and all the Greatneſs of *Ours*. If She did not affect to be a *Zenobia* or a *Boadicia*, it was not becauſe She wanted their Courage, but becauſe She underſtood the decencies of her Sex better than they did. The Character of a *Jean* of *Navarre*, or of our Celebrated *Elizabeth*, was much more valuable in her eſteem, than that of a *Semiramis*, or of a *Thomiris*. A deſire of Power, or an eagerneſs of Empire, were things ſo far below Her, tho' they generally paſs for Heroical Qualities; that perhaps the World never yet ſaw ſo great a capacity for Government,

joined

joined with ſo little appetite to it; ſo unwillingly aſſumed, ſo modeſtly managed, and ſo chearfully laid down.

THE clearneſs of her Apprehenſion, the preſence of her Mind, the exactneſs of her Memory, the ſolidity of her Judgment, the correctneſs of her Expreſſions, had ſuch particular diſtinctions in them, that great enlargements might be made on every one of theſe, if a Cloud of Witneſſes did not make them leſs neceſſary. None took things ſooner, or retained them longer: None judged truer, or ſpake more exactly. She writ clear and ſhort, with a true beauty and force of Stile.

She diſcovered a ſuperiority of Genius, even in the moſt trifling matters, which were conſidered by Her, only as amuſements, and ſo gave no occaſion for deep reflections. A happineſs of Imagination, and a livelineſs of Expreſſion, appeared upon the commoneſt Subjects, on the ſudden and in the greateſt variety of Accidents: She was quick but not haſty: and even without the advantages that Her condition gave Her, She had an exaltation of Mind, that ſubdued, as well as it charmed all that came near Her.

A quickneſs of Thought is often ſuperficial; it catches eaſily, and ſparkles with ſome Luſtre;

ſtre; But it laſts not long, nor does it go deep: A bright Vivacity was here joined with ſearching Diligence. Her Age and Her Rank had denied Her opportunities for much ſtudy: Yet She had gone far that way, and had read the beſt Books in the three Languages, that were almoſt equally familiar to Her. She gave the moſt of Her Hours to the ſtudy of the Scriptures, and of Books relating to them. It were eaſie to give amaſing Inſtances of Her Underſtanding in Matters of Divinity. She had ſo well conſidered our Diſputes with the Church of *Rome*, that She was capable of managing Debates in them, with equal Degrees of Addreſs and Judgment: Nor

Nor was She unacquainted with thoſe unhappy Queſtions, that have diſtracted us: And had ſuch juſt, as well as large Notions about them; that they would have ſoon laid our Animoſities, and have compoſed our Differences, if there had been Temper enough, of all Sides, to have hearkned to them.

She had a generous and a ſublime Idea of the Chriſtian Religion, and a particular Affection to the Church of *England*: But an Affection that was neither blind nor partial. She ſaw what Finiſhings we ſtill wanted; and had dedicated Her Thoughts and Endeavours to the conſidering of the beſt Means that might both

both compleat and eſtabliſh us: She intended to do all that was poſſible, in order to the raiſing a higher Spirit of true Devotion among us, to engage thoſe of *our Profeſſion* to a greater Application to their Functions; and to diſpoſe us all to a better Underſtanding among our ſelves; that we might with united Endeavours, ſet our ſelves to beat down Impiety and Imorality. She read and meditated much on theſe Subjects; and judged of them with ſo juſt an Exactneſs, that it appeared the Strength of Her Mind went far beyond the Compaſs of Her Knowledge. She took that Care to be well informed of theſe Matters, that when She met with Hints, either in

in Books or Sermons, that related to other Subjects with which She was not acquainted, She loſt none of them: If they ſeemed to be of Importance, She called for Explanations of them, from thoſe whom She ſuffered to entertain Her upon ſuch Subjects. She propoſed them often with a Preface, confeſſing Her own Ignorance: And when She had ſtated ſome Difficulties to them very clearly, She would conclude with Words that carried in them an Air of Modeſty, that ſhined then moſt particularly, when She ſeemed to deſire an increaſe of Knowledge. She would ſay, "She did not know "if there was any Difficulty in "ſuch things or not; or, if She

"ap-

"apprehended or expreſſed it "right; or, if it was only Her Ig- "norance. When any new thing was laid before Her, She ſeemed glad to have an occaſion to own, that She knew nothing of that before: But then She would have it to be fully explained to Her, till She found She did thoroughly apprehend it. All theſe Intimations were ſo carefully laid up by Her, that She ſeemed ſcarce capable of forgetting them. After ſeveral Years of Interval, She returned in Diſcourſe to ſome Subjects, that had been formerly opened to Her, with a freſhneſs of Apprehenſion about them, as if the firſt Diſcourſe had never been interrupted. She knew none of the learned Languages,

guages, yet when ſome Paſſages of Scripture were explained to Her, by the Genius and Phraſes of the Original Languages, She retained them very carefully, even tho' She underſtood not the Foundation of them. She loved ſincerity in every thing, to ſuch a degree, that She deſired to underſtand the weak ſide as well as the ſtrong one of all Parties and Doctrines. She loved a diſtinct Knowledge of every thing; and She had accuſtomed thoſe whom She admitted to talk to Her, on ſuch Subjects, to hide neither the Weakneſs of the one ſide, nor the Strength of the other from Her. When She delivered Her own Judgment, which She generally avoided to do, unleſs

leſs there was ſome neceſſity for it, She did it with that Modeſty, as well as Exactneſs, that it ſhewed the Force as well as the Purity of Her Mind.

Next to the beſt Subjects, She beſtowed moſt of Her time on Books of Hiſtory, chiefly of the later Ages, particularly thoſe of Her own Kingdoms, as being the moſt proper to give Her uſeful Inſtruction. Lively Books, where Wit and Reaſon gave the Mind a true Entertainment, had much of Her time. She was a good Judge as well as a great lover of Poetry: She loved it beſt when it dwelt on the beſt Subjects. So tender She was of Poetry, tho' much more of Vertue,

tue, that She had a particular Concern in the Defilement, or rather the Proſtitution of the Muſes among us. She made ſome Steps to the underſtanding Philoſophy and Mathematicks, but She ſtopp'd ſoon; only She went far in natural Hiſtory and Perſpective, as She was very exact in Geography. She thought ſublime Things were too high Flights for the Sex; which She oft talked of, with a Liberty, that was very lively: But She might well be familiar with it, after She had given ſo effectual a Demonſtration of the Improvements it was capable of. Upon the whole Matter, She ſtudied and read more than could be imagined, by any, who had not known, how many

many of Her Hours were ſpent in Her Cloſet. She would have made a much greater Progreſs, if the frequent returns of ill Humours on Her Eyes, had not forced Her to ſpare them. Her very Diverſions, gave Indications of a Mind that was truly Great: She had no reliſh for thoſe lazy ones, that are the too common Conſumers of moſt Peoples time, and that make as great waſtes on their Minds, as they do on their Fortunes. If She uſed them ſometimes, ſhe made it viſible, it was only in Compliance with Forms; becauſe ſhe was unwilling to offend others, with too harſh a Severity: She gave Her Minutes of leiſure with the greateſt willingneſs, to Architecture

and Gardenage. She had a Riches of Invention, with a happineſs of Contrivance, that had Airs in it, that were freer and nobler than what was more ſtiff, tho' it might be more regular: She knew that this drew an Expence after it; She had no other Inclinations beſides this, to any Diverſions that were expenceful; and ſince this imployed many hands, She was pleaſed to ſay, "That She hoped "it would be forgiven Her. Yet She was uneaſie when She felt the weight of the Charge that lay upon it.

When her Eyes were endangered by Reading too much, She found out the amuſement of

of Work: And in all thoſe hours that were not given to better Imployments, She wrought with her own Hands; and that ſometimes with ſo conſtant a diligence, as if ſhe had been to Earn her Bread by it. It was a new thing, and looked like a Sight, to ſee a Queen Work ſo many hours a day. "She look-
"ed on Idleneſs as the great Cor-
"rupter of humane Nature:
"And believed that if the Mind
"had no Imployment given it,
"it would create ſome of the
"worſt ſort to it ſelf: And She
"thought that any thing that
"might amuſe and divert, with-
"out leaving a dreg and ill Im-
"preſſions behind it, ought to fill
"up thoſe vacant hours, that

"were not claimed by Devo-
"tion or Buſineſs. Her Ex-
ample ſoon wrought on, not
only thoſe that belonged to Her,
but the whole Town to follow
it: So that it was become as
much the Faſhion to Work, as
it had been formerly to be Idle.
In this, which ſeemed a nothing,
and was turned by ſome to be
the Subject of Railery, a greater
ſtep was made, than perhaps eve-
ry one was aware of, to the bet-
tering of the Age. While She
diverted her Self thus with Work,
She took Care to give an Enter-
tainment to her own Mind, as
well as to thoſe who were admit-
ted to the honour of Working
with Her: One was appointed
to read to the reſt, the Choice
was

was ſuited to the time of the Day, and to the Imployment: Some Book or Poem that was Lively, as well as Inſtructing. Few of her *Sex*, not to ſay of her *Rank*, gave ever leſs time to Dreſſing, or ſeemed leſs curious about it. Thoſe Parts of it which required more Patience, were not given up entirely to it. She read often, all the while her Self, and generally aloud; that thoſe who ſerved about Her, might be the better for it: When She was indiſpoſed, another was called to do it; all was intermixed with ſuch pleaſant Reflections of Her own, that the *Gloſs* was often better liked than the *Text*. An agreeable Vivacity ſpread that innocent Cheerfulneſs among all a-

bout Her, that whereas in moſt Courts, the Hours of ſtrict Attendance are the heavieſt Parts of the Day, they were in Hers, the moſt Delightful of all others.

Her Cheerfulneſs may be well termed Innocent; for none was ever hurt by it: No natural Defects, nor real Faults, true or falſe, were ever the Subjects of her Mirth: Nor could She bear it in others, if their Wit happened to glance that way. She thought it a cruel and barbarous thing, to be merry on other Peoples coſt; or, to make the Misfortunes or Follies of others, the Matter of their Diverſion. She ſcarce ever expreſſed a more entire

tire Satisfaction in any Sermon that She had heard, than in our late Primates againſt *Evil Speaking*. When She thought ſome were guilty of it, She would ask them, if they had read that Sermon. This was underſtood to be a Reprimand, tho' in the ſofteſt manner. She had indeed one of the Bleſſings of Vertue, that does not always accompany it: For She was as free from Cenſures, as She was from deſerving them. When Reflections were made on this, before Her, ſhe ſaid, "She aſcribed that wholly to the Goodneſs of God to Her. For She "did not doubt but that many "fell under hard Characters, that "deſerved them as little. She "gave it this further turn, That

"God knew her Weakneſs, and "that She was not able to bear "ſome Imputations; and there- "fore he did not try Her beyond "her Strength. In one reſpect, She intended never to provoke Cenſure: She was conſcientiouſly tender of wounding others; and ſaid, "She hoped God would ſtill "bleſs Her in her own good "Name, as long as ſhe was care- "ful not to hurt others; but as She was exact in not wronging any other while ſhe diverted Her ſelf, ſo upon indifferent Subjects ſhe had a Spring of Cheerfulneſs in Her, that was never to be ex- hauſted: it never run to Repe- tition, or forced Mirth.

A Mind that was ſo exalted by Nature, and was ſo improved by Induſtry, who was as much above all about Her by her Merit, as ſhe was by her Condition, and that owed thoſe peculiar Advantages, under God, chiefly to her Self; for very little was added to Her by others; had certainly a Right to indulgent Cenſures, even tho' She had given occaſion to them. Much ought to have been forgiven, to one that had deſerved ſo well: But this is perhaps the firſt Inſtance that the World has yet ſeen, of One that had ſo much in Her, that deſerved to be valued and admired, without one ſingle Defect, or Grain of Allay, that

that needed Allowances to be made for it.

I have dwelt hitherto upon the more general Parts of Her Character; I go next to conſider what was more ſpecial. Thoſe that deſerve to be moſt enlarged on, are the Diſpoſitions of Her Mind, both with relation to the Impreſſions of Religion, and the Compaſſions of human Nature. What She was inwardly with relation to God; was only known to him, whom She now ſees *Face to Face.* Thoſe with whom She talked, with more than ordinary Freedom, upon thoſe Matters, ſaw on many Occaſions, what an awful Senſe ſhe had of God, and of all Things in which his Glory

Glory was concerned: they ſaw with how exact a Tenderneſs, She weighed every Thing by which the Purity of Her own Conſcience was to be preſerved, unblemiſhed as well as unſpotted.

IN thoſe great Steps of Her later Years, that carried a Face which at firſt appearance ſeemed liable to Cenſure; and that were the ſingle Inſtances of Her whole Life, that might be thought capable of hard Conſtructions; She weighed the Reaſons ſhe went on, with a Caution and Exactneſs that well became the Importance of them; the Biaſs lying ſtill againſt that, which to vulgar Minds might ſeem to be Her In-

Intereſt. She was convinced that the Publick Good of Mankind, the Preſervation of that Religion which ſhe was aſſured was the only true one, and thoſe real Extremities to which Matters were driven, ought to ſuperſede all other Conſiderations. She had generous Notions of the Liberty of human Nature, and of the true Ends of Government: She thought it was deſigned to make Mankind Safe and Happy; and not to raiſe the Power of thoſe, into whoſe Hands it was committed, upon the Ruins of *Property* and *Liberty*. Nor could She think that *Religion* was to be delivered up to the Humours of *miſ-guided* Princes; whoſe Perſuaſion made them as cruel in impoſing

ſing on their Subjects the Dictates of others, as they themſelves were implicit in ſubmitting to them: Yet after all, Her Inclinations lay ſo ſtrong to a Duty, that Nature had put Her under, that ſhe made a Sacrifice of Her ſelf, in accepting that high Elevation, that perhaps was harder to Her to bear, than if ſhe had been to be made a Sacrifice in the ſevereſt Senſe. She ſaw that not only Her own Reputation might ſuffer by it, but that Religion too might be concerned, in thoſe Reproaches that ſhe was to look for. This was much more to Her, than all that Crowns with their gawdy Luſtre, could offer inſtead of it; but the ſaving of whole Nations ſeemed

to

to require it: And that being the only viſible Mean left to preſerve the Proteſtant Religion, not only here, but every where elſe, ſhe was thereby determined to it,

She was no Enthuſiaſt: And yet ſhe could not avoid thinking, that Her being preſerved during Her Childhood, in that flexibility of Age and Underſtanding, without ſo much as one ſingle Attempt made upon Her, was to be aſcribed to a ſpecial Providence watching over Her: To that She added, Her being early delivered from the Danger of all Temptations: And the Advantages ſhe had afterwards, to employ much privacy in ſo large a courſe

courſe of Study, which had not been poſſible for Her to have compaſſed, if ſhe had lived in the conſtant Diſſipation of a Publick Court. Theſe concurring, had convinced Her, that God had conducted Her by an immediate Hand, and that ſhe was raiſed up to preſerve that Religion, which was then every where in its laſt Agonies: Yet when theſe and many other Conſiderations, which ſhe had carefully attended to, determined Her; Nature ſtill felt it ſelf loaded: She bore it with the outward appearances of Satisfaction, becauſe ſhe thought it became Her not to diſcourage others, or to give them an occaſion to believe, that Her uneaſineſs was of another Nature

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than truly it was: But in that whole Matter ſhe put a conſtraint upon her Self (upon her *Temper* I mean, for no Conſideration whatſoever, could have enduced her to have forced Her *Conſcience,*) that was more ſenſible and violent to Her, than any thing that could have been wiſhed Her, by the moſt enraged and virulent of all Her Enemies.

Oh, could any be Enemies to ſuch Vertue! and to ſo pure and ſo Angelical a Mind! Could She that was the Glory of her Sex, the Darling of human Nature, and the Wonder of all that knew Her, become the Subject of Hatred or Obloquy!

A nobler Subject calls me from this Tranſport; to look over the other Parts of her Character, upon this Head of Religion. Modeſty and Humility covered a great deal from common Obſervation; indeed all that was poſſible for Her to conceal; but no Clouds can quite darken the Day; it caſts a Light, even when it does not ſhine out. Her punctual exactneſs, not only to Publick Offices, but to her Secret Retirements, was ſo regular a thing, that it was never put off, in the greateſt Croud of Buſineſs or little Journeys; then, tho' the Hour was anticipated, the Duty was never neglected: She took Care to be ſo early

on those Occasions, that she might never either quite forget, or very much shorten that, upon which she reckoned that the Blessing of the whole Day turned. She observed the *Lord's-Day* so Religiously, that besides her Hours of Retirement, she was constantly thrice a Day in the Publick Worship of God; And for a great part of the Year, four times a Day, while she lived beyond Sea. She was constant to her monthly Communions: And retired her Self more than ordinary for some Days before them. In them, as well as in all the other Parts of the Worship of God, an unexampled Seriousness appeared always in Her, without one glance let

out for Obſervation: And ſuch care was taken to hide the more ſolemn Elevations of her Mind to God; that theſe things ſtruck all thoſe who ſaw them, but had never ſeen any thing like them before. This did ſpread a Spirit of Devotion among all that were about Her: Who could not ſee ſo much in Her, without feeling ſomewhat to ariſe in themſelves; tho' few could chain themſelves down to ſuch a fixed and ſteady Application as they ſaw in Her. Nothing in that was theatrical: Nothing given to ſhew: Every thing was Sincere, as well as Solemn: And Genuine as well as Majeſtical.

Her Attention to Sermons was ſo entire, that as her Eye never wandred from a good Preacher, ſo ſhe ſhewed no wearineſs of an indifferent one: When ſhe was asked, how ſhe could be ſo attentive to ſome Sermons, that were far from being perfect, ſhe anſwered, "That ſhe thought "it did not become Her, by any "part of her Behaviour, to diſ-"courage, or ſeem to diſlike one, "that was doing his beſt. The hardeſt Cenſure that ſhe paſt on the worſt, was, to ſay nothing to their Advantage: For ſhe never denied her Commendations to any Thing that deſerved them. She was not content to be Devout her ſelf, ſhe infuſed that Tem-

Temper into all that came near Her: Chiefly into thoſe whom ſhe took into her more immediate Care, whom ſhe ſtudied to form with the Tenderneſs and Watchfulneſs of a Mother. She charmed them with her Inſtructions, as ſhe overcame them with her Kindneſs: Never was *Miſtriſs* both feared and loved ſo entirely as *She* was. *She* ſcattered Books of Inſtruction to all were round about *Her*: And gave frequent Orders that good Books ſhould be laid in the places of Attendance, that ſuch as waited, might not be condemned to Idleneſs; but might entertain themſelves uſefully, while they were in their turns of Service.

She had a true regard to Piety where ever *She* ſaw it, in what Form or Party ſoever. Her Judgment tied her to our Communion, but her Charity was extended to all. The Liberty that ſome have taken to unchurch great Bodies of Chriſtians, for ſome Defects and Irregularities, were ſtrains that *She* could never aſſent to: Nor indeed could *She* well bear them. *She* longed to ſee us in a cloſer Conjunction with all *Proteſtants* abroad: And hoped we might ſtrenghthen our ſelves at home, by uniting to us as many as could be brought within our Body. Few things ever grieved her more, than that thoſe Hopes

ſeemed

seemed to languish: And that the Prospect of so desired an Union vanished out of sight.

THE raising the Reputation and Authority of the Clergy, as the chief Instrument for advancing Religion, was that to which *She* intended to apply her utmost Diligence. *She* knew that the only true way to compass this, was to engage them to be Exemplary in their Lives, and Eminent in their Labours: To watch over their Flocks, and to edifie them by good Preaching and diligent Catechising. *She* was resolved to have the whole Nation understand, that by these ways, and by these only, Divines were to be recommended

to *Favour* and *Preferment*. *She* made it viſible, that the Steps were to be made, by Merit, and not by Friendſhip and Importunity. Solicitations and Aſpirings were Practices that affected her deeply; becauſe *She* ſaw the Uſe that was made of them, by malicious Obſervers; Who concluded from thence; that we run to our Profeſſion, as to a Trade, for the ſake of the Gains and Honours that we might find in it; and not to ſave Souls, or to edifie the Church. Every Inſtance of this kind gave her a ſenſible Wound, becauſe it hardned bad Men in the contempt of Religion. *She* therefore charged thoſe, whom *She* truſted moſt in ſuch Matters, to look

out

out for the beſt Men, and the beſt Preachers, that they might be made known to Her. *She* was under a real anxiety when Church-Preferments, eſpecially the more Eminent ones, were to be diſpoſed of. *She* reckoned that that was one of the main Parts of her Care; for which a particular Account was to be given to that God, from whom her Authority was derived, and to whom *She* had devoted it. When *She* apprehended that Friendſhip might give a Biaſs, to thoſe whom *She* allowed to ſpeak to *Her*, on thoſe Heads. *She* told them of it, with the Authority that became *Her*, and that they well deſerved. *She* could deny the moſt earneſt Solici-

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licitations, with a true Firmneſs, when *She* thought the Perſon did not deſerve them: For that was Superior with *Her*, to all other Conſiderations. But when *She* denied things, *She* did it with ſo much Softneſs, and upon ſo good Reaſon, that ſuch as might be mortified by the Repulſe, were yet forced to confeſs, that *She* was in the *right*: Even when, for the ſake of a Friend, they wiſhed that *She* had for once been in the *wrong*.

It grieved *Her* to hear how low and depauperated a great many of the Churches of *England* were become: Which were ſunk into ſuch extream Poverty, that it was ſcarce poſſible, even by the

the help of a Plurality, to find a Subſiſtence in them. *She* had formed a great and noble Deſign, to bring them all to a juſt ſtate of Plenty, and to afford a due Encouragement: But *Pluralities* and *Non-reſidence*, when not enforced by real Neceſſity, were otherwiſe ſo odious to *Her*, that *She* reſolved to throw ſuch perpetual Diſgraces upon them, as ſhould oblige all Perſons to let go the hold that they had got, of theſe Cures of Souls, over whom they did not Watch, and among whom they did not Labour.

IN a full Diſcourſe on this very Subject, the Day before, the *fatal Illneſs* overtook *Her*; ſhe

she said, "*She* had no great hope "of mending Matters; yet *She* "was resolved to go on, and ne- "ver to suffer *Her* self to be dis- "couraged, or to lose Heart; "*She* would still try what could "be done, and pursue *Her* De- "sign, how slow or insensible so- "ever the Progress might be. *She* had taken Pains to form a true *Plan of the Primitive* Constitutions; and had resolved to bring ours, as near it as could be: That so it might *become* more firm and *useful*, for attaining the great Ends of Religion. Neither the Spirit of a Party, nor of Bigottry, lay at the bottom of all this. *She* did not Project any Part of it as an Art of Government, or

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an Inſtrument of Power and Dominion.

HER Scheme was thus laid: *She* thought that the Chriſtian Religion was revealed from Heaven, to make Mankind happy here, as well as hereafter: And that as Mankind and Society could not ſubſiſt without any Religion at all, ſo alſo the Corruption of Chriſtianity, had made many Nations the worſe rather than the better, for that Shadow of it, that was received among them. *She* thought that a pious, learned, and a laborious Clergy was the chief Mean of bringing the World under the Power of the Chriſtian Religion: And that the treating their Perſons

sons with Respect, was necessary to procure them Credit in the discharge of their Function. *She* intended to carry on all this together, and not any one Part of it, separate from the rest. If at any time, *She* knew any thing in those who served at the Altar, that exposed them to just Censures, *She* covered it all that could be from common Observation; but took Care that the Persons concerned should be both roundly spoke to, and proceeded against, when softer Methods did not succeed, or that it seemed necessary that their Punishment ought to be made as publick, as their Crimes were. *She* would never suffer any to go away with a Conceit, that a Zeal for the

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Service of the *Crown*, could atone for other Faults; or compound for the great Duties of their Function. This ſeemed to be the ſetting the Intereſts of Religion after *their own*: But *She* was reſolved to give them always the preference.

NO Intimation was ever let fall to *Her* in any Diſcourſe, that offered a probable Mean of making us better; which was loſt by *Her*. *She* would call upon ſome to turn that Motion over and over again, till ſhe had formed *Her* own Thoughts concerning it. The laſt thing that *She* had ſettled with our late Bleſſed Primate, was a Scheme of ſuch Rules, as our preſent Circumſtances

ſtances could bear, publiſhed ſince by *His Majeſty*: Which was an Earneſt of many others that were to follow, in due time. It was indeed an amaſing as well as a delightful thing, to ſee how well *She* underſtood ſuch Matters, and how much ſhe was ſet on promoting them.

She judged aright, That the true End of Power, and the beſt Exerciſe of it, was to do Good, and to make the World the better for it. She often ſaid, that ſhe found nothing in it to make it ſupportable; not to ſay pleaſant, beſides that: And She wondered that the true Pleaſure which accompanied it, did not engage Princes to purſue it more effectually.

fectually. Without this She thought, that a private Life, with moderate Circumſtances, was the happier as well as the ſafer State. When Reflections were once made before Her, of the Sharpneſs of ſome Hiſtorians, who had left heavy Imputations on the Memory of ſome Princes: She anſwered, "That if thoſe "Princes were truly ſuch, as the "Hiſtorians repreſented them, they "had well deſerved that treat-"ment: And others who tread "their Steps, might look for the "ſame: For Truth would be told "at laſt: And that with the "more acrimony of Style, for "being ſo long reſtrained; It "was a gentle ſuffering to be ex-"poſed to the World in their

"true Colours, much below what "others had ſuffered at their "Hands: She thought that all "Sovereigns ought to read ſuch "Hiſtories as *Procopius*; for how "much ſoever he may have ag-"gravated Matters, and how un-"becomingly ſoever he may "have writ, yet by ſuch Books "they might ſee, what would be "probably ſaid of themſelves, "when all Terrors and Reſtraints, "ſhould fall off with their Lives. She encouraged thoſe whom She admitted to frequent acceſs, to lay before *Her*, all the Occaſions of doing Good that might occur to their Thoughts: And was always well pleaſed when new Opportunities were offered to *Her*, in which She might exerciſe that which

which was the moſt valued of all *Her* Prerogatives. So deſirous She was to know both how to correct what might be amiſs, and to promote every good Deſign, that She not only allowed of great Freedom, in bringing Propoſitions of that kind to *Her*, but She charged the Conſciences of ſome, with a Command to keep nothing of that Nature from *Her*, which they thought She ought to know. Nor were ſuch Motions ever unacceptable to *Her*; even when other Circumſtances made it impoſſible for *Her*, to put them in execution.

THE reforming the Manners of *Her* People was one of *Her* chief Cares. If a greater Pro-

greſs was not made in this, according to the pious Wiſhes of ſome, who had good Intentions, and much Zeal, the true Account of that ſlowneſs was, this: She had often heard that the Hypocriſie of the former Times, had brought on the Atheiſm and Impiety of the preſent; and had fortified Libertines in their Prejudices: Therefore She reſolved to guard againſt every thing that might ſeem to revive that. She obſerved that *Joſiah* was, for the ſpace of four Years, engaged in a Religious courſe of Life, before he ſet himſelf to the reforming of his People: That by the Example he ſet them, he might gain ſo much Credit in carrying on that Deſign, as might excuſe,

as

as well as compenſate the ſlowneſs of beginning it. She judged that all People ought to be well poſſeſſed of *their Intentions* in that Matter: And She feared, leſt in the diſ-jointed State, in which our Affairs have lain ſo long, the going on with that Deſign, might have the Face of ſerving ſome other End, under that appearance: For that will be Popular, even when things are in a very corrupt State. Therefore, tho' this was no ſooner moved to Her, than She ſet it a going, yet finding few Inſtruments to concur in it, and ſeeing a violent Oppoſition to thoſe that did, She thought that the putting Her whole Strength to it, might be reſerved with great Advantage to a-

nother time, in which our Affairs ſhould have a calmer Face, and be brought to a more ſedate State. She did hearken carefully after every thing that ſeemed to give ſome hope, that the next Generation ſhould be better than the preſent, with a particular Attention. She heard of a Spirit of Devotion and Piety, that was ſpreading it ſelf among the Youth of this great City, with a true Satisfaction: She enquired often and much about it, and was glad to hear it went on and prevailed. "She lamented that "whereas the Devotions of the "Church of *Rome* were all Shew, "and made up of Pomp and "Pageantry; that we were too "bare and naked: And practiſed

"not

"not enough to entertain a ſeri-
"ous Temper, or a warm and
"and affectionate Heart; We
"might have Light enough to
"direct, but we wanted Flame
"to raiſe an exalted Devoti-
"on.

I have now given ſome Inſtances of the Temper of Her Mind, in that which concerned God and Religion; I go, in the next place, to conſider Her with relation to human Nature.

PRINCES are raiſed ſo far above the reſt of Mankind, that they do generally loſe ſight of thoſe Miſeries, to which the greater part is ſubject. It would diſturb that Eaſe, in which they

paſs away their Hours, too much, to hear diſmal recitals of the Calamities of their People. How much ſoever they may be lifted up with the glorious Title of the *Parents of their Country*, yet for the moſt part they know little of the Preſſures their People lie under, and they feel them leſs. Our bleſſed *Queen* was become the Delight of all that knew *Her*, by the obliging Tenderneſs with which She treated all thoſe who came near *Her*: She made the Afflictions of the Unfortunate eaſier to them, by the ſhare that She bore of them; and the Neceſſities of the Miſerable the more ſupportable, by the relief that She gave them. She was Tender of thoſe who de-

deſerved her Favour; and Compaſſionate towards thoſe who wanted her Pity. It was eaſie for *Her* to reward: For all ſorts of Bounty flowed readily from *Her*. But it was much harder for *Her* to puniſh, except when the nature of the Crime, made Mercy become a Cruelty, and then She was Inflexible, not only to Importunity, but to the Tenderneſs of *Her* own compaſſionate Heart.

SHE was indeed happily framed by Nature: Which wrought ſo ſoon that it prevented Education. She was good and gentle, before She was capable of knowing that She ought to be ſo. This grew up with *Her* in the whole

whole Progreſs of Childhood: She might need Inſtruction, but ſhe wanted no Perſuaſion; And I have been often told that She never once, in the whole courſe of her Education, gave any occaſion to reprove *Her*: So naturally did She go into every thing that was Good, often before She knew it, and always after She once underſtood it.

She was but growing out of Childhood, when She went among Strangers: But She went under the Guard of ſo exact a Conduct, and ſo much Diſcretion: She expreſſed ſuch a Gentleneſs, Acceſs to *Her* was ſo eaſie, and *Her* Deportment was ſo obliging; *Her* Life was ſuch an Example,

Example, and *Her* Charity was ſo Free, that perhaps no Age ever had ſuch an Inſtance. Never was there ſuch an univerſal Love and Eſteem (one is tempted to ſeek for other Words, if Language did afford them,) paid to any, as She had from Perſons of all Ranks and Conditions, in the *United Provinces*. It was like Tranſport and Rapture. The Veneration was ſo profound, that how juſt ſoever it might be, it ſeemed rather exceſſive. Neither *Her* Foreign Birth, nor Regal Extraction, neither the diverſity of Intereſts or Opinions, nor *Her* want of Power and Treaſure, (equal to *Her* Bounty) diminiſhed the Reſpects that were offered *Her*, even from a People, whoſe

whoſe Conſtitution gives them naturally a Jealouſie, of too great a Merit, in thoſe who are at the Head of their Government.

I am afraid to enlarge too much on the Juſtice that was done *Her* in theſe Parts: Or on that univerſal Mourning, with which *Her* departure from them was followed: That ſeemed ſcarce capable of an addition; till now that there has appeared, ſo black a Gloom of deſponding Sorrow ſpread among them all; Deſpair and Death ſeeming to dwell on every Face, when the dreadful News flew over to them. I am afraid, I ſay, to dwell too much on this,

this, leſt it may ſeem to reproach thoſe, who owed *Her* much more.

IN *Her* Character, ordinary things, how ſingular ſoever She might be in them, muſt be thrown into the Heap. She was a gentle Miſtreſs, a kind Friend, (if this Word is too low for her *State*, it is not too low for her *Humility*,) and above all, She was ſo tender and ſo reſpectful a *Wife*, that She ſeemed to go beyond the perfecteſt Idea's that Wit or Invention has been able to riſe to. The loweſt Condition of Life, or the greateſt Inequality of Fortune, has not afforded ſo perfect a Pattern. Tenderneſs and Complacency ſeemed

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ed to ſtrive which of them ſhould be the more eminent. She had no higher Satisfaction in the proſpect of Greatneſs, that was deſcending on *Her*, than that it gave *Her* an occaſion of making *Him* a Preſent worthy of Himſelf. Nor had Crowns or Thrones any Charm in them, that was ſo pleaſant to *Her*, as that they raiſed *Him* to a Greatneſs, which *He* ſo well deſerved, and could ſo well maintain. She was all Zeal and Rapture, when any thing was to be done, that could either expreſs Affection or ſhew Reſpect to *Him*. She obeyed with more Pleaſure, than the moſt Ambitious could have when they command. This Subject is too hard to be well

ſet

ſet out, and ſo it muſt be left, in general and larger expreſſions.

Thoſe who ſerved Her, can never give over, when they are relating the Inſtances of Her gentleneſs to them all. She was ſo ſoft when She gave her Orders, and ſo careful of not putting too much upon them; ſo tender of them in their Sickneſs and Afflictions, ſo liberal on many different occaſions, that as the Inſtances are innumerable, ſo they have peculiarities in them, which ſhew that every thing in Her was of a Piece with the reſt. She ſhewed a ſenſibility at the death of thoſe whom She particularly valued; that Perſons of ſo exalted

alted a Condition, do generally think may miſ-become them. The many Tears that She ſhed upon the death of our good *Primate*, who got the ſtart of Her, a very few Days, ſhewed how well She underſtood his Worth, and how much She valued it.

So careful She was of all that belonged to Her, that when She ſaw what her laſt Sickneſs, was like to grow to, She made thoſe, who had not yet gone through it, withdraw. She would ſuffer none of them to ſtay about Her, when their Attendance might endanger their own Health: And yet She was ſo tender of them, when they fell under that ſo juſtly dreaded Illneſs, that She would

would not suffer them to be removed, tho' they happened to be lodged very near Her self.

HER Bounty and her Compassions had great Matter given them to work upon. And how wide soever her Sphere may have been, She went in this rather beyond her Strength, than kept within it. Those generous Confessors and Exiles whom the Persecution of *France* sent over hither, as well as to the *United Provinces*, felt the Tenderness as well as the Bounty of the Welcom that She gave them. The Confusions of *Ireland*, drive over Multitudes, of all Ranks, who fled hither for Shelter, and were soon reduced

to great Straights, from a State of as great Plenty: Most of these were by Her means, both supported during their stay, and enabled to return home after that Storm was over: The largeness of the Supplies that were given, and the tender Manner of giving them, made their Exile both the shorter and the more tolerable: The miserable among our selves, particularly those who suffered by the Accidents of War, found in Her a relief, that was easily come at, and was copiously furnished. She would never limit any from laying proper Objects for her Charity, in her way: Nor confine that Care to the Ministers of the *Almonry*: She encouraged all that were

about

about Her, or that had free access to Her, to acquaint Her, with the Necessities, under which Persons of true Merit might languish: And She was never uneasie at Applications of that kind; nor was her Hand ever scanty, when the Person was deserving, or the Extremity was pinching. She was regular and exact in this: She found that even a Royal Treasure, tho' dispensed by a Hand that was yet more Royal, could not answer all Demands. Therefore She took Care to have a just Account, both of the Worth and of the Necessities, of those who pretended: And She shewed in this as great an Exactness, and as attentive a Regard; as much

Memory, and as much Diligence, as if ſhe had had no Cares of a higher Nature upon Her. It ſeemed She kept Tables or Journals: For She had a Method in it, with which no Body was ever acquainted, as far as I could learn. It was very reaſonable to believe, that She took Notes and ſet Rules to her Self in this Matter.

But She was ſo exact, to the Rule of the Goſpel, of managing it with deep Secrecy; that none knew what or to whom ſhe gave, but thoſe whom ſhe was forced to imploy in it. When it was to fall on Perſons who had acceſs to Her; her own Hand was the Conveyance: what went

went through other Hands, was charged on them, with an Injunction of Secrecy. And She her ſelf was ſo far from ſpeaking of ſuch Things, that when ſome Perſons were offered to her Charity, who had been already named by others, and were relieved by her ſelf, ſhe would not let thoſe who ſpake to Her, upon the Fame of their being in Want, underſtand any thing of the Notice that had been already taken of it; but either She let the thing paſs in ſilence, or if the Neceſſity was repreſented as heavier, than She had underſtood it to be, a new Supply was given, without ſo much as a Hint of what had gone before.

But how good ſoever She was in Her ſelf, ſhe carried a heavy Load upon her Mind: The deep Senſe that ſhe had of the Guilt and Judgments that ſeemed to be hanging over us, as no doubt it gave Her many afflicting Thoughts in the preſence of God, ſo it broke often out in many ſad ſtrains, to thoſe to whom ſhe gave her Thoughts a freer vent. The Impieties and Blaſphemies, the open Contempt of Religion, and the Scorn of Vertue, that She heard of from ſo many Hands, and in ſo many different Corners of the Nation, gave Her a ſecret Horror, and offered ſo black a Proſpect, that it filled Her with melancholy Re-

Reflections, and engaged Her into ſo much ſecret Mourning. This touched Her the more ſenſibly when She at any time heard that ſome, who pretended to much Zeal for the *Crown*, and the preſent Eſtabliſhment, ſeemed from thence to think they had ſome Right to be indulged in their Licenciouſneſs, and other Irregularities. She often ſaid, *Can a Bleſſing be expected from ſuch Hands, or on any Thing that muſt paſs through them?* She longed to ſee a Sett of Men of Integrity and Probity, of generous Tempers and publick Spirits, in whoſe Hands the Concerns of the Crown and Nation might be lodged, with reaſonable Hopes of Succeſs, and of a Bleſſing from a-

bove, upon their Services. She had a juſt eſteem of all Perſons as She found them truly Vertuous and Religious: Nor could any other Conſiderations have a great Effect upon Her, when theſe were wanting. She made a great difference between thoſe that were convinced of the Principles of Religion; how fatally ſoever they might be ſhut up, from having their due effect on them; and thoſe who had quite thrown them off: Where theſe were quite extinguiſhed, no Hope was left, nor Foundation to build upon: But where they remained, how feeble or unactive ſoever, there was a Seed ſtill within them, that at ſome time or other, and upon

upon ſome happy Occaſion might ſhoot and grow. Next to open Impiety, the Coldneſs, the want of Heat and Life in thoſe who pretended to Religion, the Deadneſs and Diſ-union of the whole Body of Proteſtants, and the Weakneſs, the Humours and Affectations, of ſome who ſeemed to have good Intentions, did very ſenſibly affect Her. She ſaid often, with feeling and cutting regret, *Can ſuch dry Bones live!* When She heard what crying Sins abounded in our Fleets and Armies; She gave ſuch Directions as ſeemed practicable, to thoſe who She thought might in ſome meaſure correct them: And She made ſome in very eminent Sta-

Stations underſtand, That nothing could both pleaſe, and even oblige Her more, than that Care ſhould be taken to ſtop thoſe growing Diſorders, and to reduce Matters to the Gravity and Sobriety of former Times. The laſt great Project that Her Thoughts were working on, with relation to a Noble and Royal Proviſion, for maimed and decayed *Seamen*, was particularly deſigned, to be ſo conſtituted, as to put them in a probable way, of ending their Days in the *Fear of God*. Every new Hint that way, was entertained by Her with a lively Joy: She had ſome Diſcourſe on that Head, the very Day before She was taken ill. It gave Her

a ſen-

a ſenſible Concern, to hear that *Ireland* was ſcarce got out of its Miſeries, when it was returning to the Levities, and even to the Abominations of former Times: She ſpake of thoſe things like one that was trembling, and ſinking under the weight of them. She took particular Methods to be well informed of the State of our Plantations; and of thoſe Colonies that we have among Infidels: But it was no ſmall Grief to Her, to hear that they were but too generally a reproach to the Religion by which they were *named*, (I do not ſay which they *profeſſed*, for many of them ſeem ſcarce to profeſs it:) She gave a willing Ear to a Propoſition that was made

made for erecting Schools, and the founding of a College among them. She conſidered the whole Scheme of it, and the Endowment which was deſired for it. It was a noble one, and was to riſe out of ſome Branches of the *Revenue*, which made it liable to Objections: But She took Care to conſider the whole Thing ſo well, that She her ſelf anſwered all Objections; and eſpouſed the Matter with ſo affectionate a Concern, that She prepared it for the *King* to ſettle it at his coming over. She knew how heartily He concurred in all Deſigns of that Nature, tho' other more preſſing Cares denied Him the Opportunities of conſidering them ſo much:

She

She digeſted and prepared them for him: And as She knew how large a ſhare of Zeal, *His Majeſty* had for good Things, She took Care alſo to give Him the largeſt ſhare of the Honour of them. Nor indeed could any thing Inflame Her more, than the Proſpect of ſetting Religion forward, eſpecially where there were Hopes of working upon *Infidels*: Tho' after all, the *Infidels* at home, ſeemed to be more incurable and deſperate, than thoſe abroad.

HER Concern and Her Charity was not limited to that which might ſeem to be Her own immediate Province: And was more eſpecially put under Her

Her Care. The Foreign Churches had also a liberal share of it. She was not insensible of the Kindness of the *Dutch*: She remembered it always with a grateful Tenderness; and was heartily touched with all their Concerns. The Refuges of *France* were considered by Her, as those whom God had sent to sit safe under Her Shadow, and easie through Her Favour. Those scattered Remnants of our elder Sister, that had been hunted out of their *Valleys*, were again brought together by *Their Majesties* means. It was the *King's* powerful Intercession, that restored them to their *Seats*, as well as to their *Edicts*: And it was the *Queen's* Charity that formed them into Bo-

Bodies, and put them in the Method of enjoying thoſe Advantages, and of tranſmitting them down to the ſucceeding Ages. She took Care alſo of preſerving the little that was left of the *Bohemian* Churches: She had formed Nurſeries of Religion in ſome of the Parts of *Germany*, which were exhauſted by War, and diſabled to carry on the Education of their Youth; and to tranſmit to the next Age, the Faith which they themſelves profeſſed.

SUCH was the Temper of our bleſſed *Queen*: Theſe were the Earneſts of what we expected from Her: They had been a full Return of the moſt promiſing

ſing Expectations in any other: But in Her they were only Earneſts of what we looked for. It was but the dawning of Her Day: The Miſts and Clouds roſe ſo thick upon it, the Diſorders of War did ſo obſtruct many great Deſigns, that Her Light was much intercepted: It could not ſhine through: She underſtood well the Decencies of Things: They were beautiful in their Seaſons; and they would not have had ſo fair an appearance, if they had come before the proper time, and the other Circumſtances that might fit them. She ſeemed to have many Years before Her: Her Youth was that which added this particular Happineſs, to all the other

other Bleſſings that we had in Her, That we thought we were ſecure in a long continuance of it. We flattered our Selves with the Hopes of a Reign that ſhould have been laſting. The Hopes of that made us neither to doubt nor fear any thing elſe. What generous or abſtracted Thoughts ſoever we may have, in ſpeculation, Self-love lies ſo near us, that after all, we are chiefly concerned for our own Times. We think, we may more eaſily deliver over the Concerns of the next Age to thoſe who are to live in it. It ſeems to be the Voice of Nature that *Hezekiah* ſaid, *Good is the Word of the Lord, that Peace and Truth ſhall be in my Days.* Therefore when

the Proſpect of a fixed Happineſs, goes farther than the reaſonable Proſpect of our own Continuance here, we think we our ſelves are very ſafe. It is alſo a delightful Thought to one, that conſiders how much *all Things are out of Joynt*, and into what Diſorder they have fallen, to hope that ſo dexterous a Hand was like to have ſo long a courſe of Life, before Her, for putting every Thing again into proper Methods, and in regular Chanels: And that might have lived till the Nation had put on another Face, till we had recovered our ancient Vertue, as well as our much blaſted Fame: Till Religion had been not only ſecured, but raiſed to ſuch a Degree,

as

as to have ſhined out from us through the whole Earth, with a benign Influence on all the Foreign Churches; as well as with a dreadful one towards the *Roman* Church: (I mean not the *Dreadfulneſs* of Cruelty: That is Her own Character, which we ſtill leave entire to Her: I mean the dazling Her with the brightneſs of Vertue and Religion among us,) and till Publick Liberty had been ſettled upon a true Baſis. I mean the Authority of a well-balanced and well-conducted Government: That ſhould have maintained Property, and have aſſerted the generous Principles of the Freedom of human Nature: That ſhould have diſpenſed Juſtice, and re-

warded Vertue, with a gentle but ſteady Hand: And have repreſſed the luxuriant Pretenſions of thoſe, who underſtand Publick Liberty ſo little, as not to be able to diſtinguiſh it from Licenciouſneſs; which ſtrikes firſt at Religion and Vertue, and then muſt ſoon fall with its own Burthen, under the Miſery of Uſurpations at home, or become an eaſie Prey to Foreign Conquerors. A corrupted ſtate of Mankind is well prepared to be a Scene of Slavery. Liberty cannot be maintained, but by Vertue, Temperance, moderate Deſires, and contented Minds: And ſince thoſe are not to be attained to but by Religion, this is an unconteſted,

Truth,

Truth, That Liberty and Religion live and die together.

ALL this and a deal more, both with relation to our ſelves, and to all that are round about us, was that which we thought we had a Right to expect from the continuance of ſuch a Reign: We thought that God had formed Her by ſo many peculiar Characters, and conducted Her by ſo many happy Providences, that from all theſe we had ſome Right to conclude, that it would be laſting. The Apperances were of our ſide: For tho' She tempered the Cheerfulneſs of Youth, with the Gravity of Age, and the Seriouſneſs even of old Age, yet Youth ſtill ſmiled in

Her Countenance, with ſo freſh an Air, that we thought Nature had not gone half its way; and had yet a long Career to to run. So firm a Health, ſo regular a Courſe of Life, and ſo calm a Temper, that exactneſs of Method, and punctualneſs to Hours, ſeemed to add a further Security to our Hopes: Nor did they ſtop under the Reign or Age of a Queen *Elizabeth.*

We felt ſo happy an Influence from Her Example, as well as by Her Government, that even under the Terror that Her Sickneſs gave us, we flattered our ſelves with the Hopes that God was only trying us, to give

us

us a juſter Value of ſo ineſtimable a Bleſſing, that ſo it might be reſtored to us with the more Advantage, and a higher Endearment. We could not let our ſelves think, that ſo terrible a Stroke was ſo near us. We who but a few Days before, had been fancying, what our Childrens Children were to ſee in Her, were then driven to apprehend that our Sun was to ſet, before it had attained to its Noon. Then under the Darkneſs of that thick Cloud, every one begun to recollect what he had ſeen and obſerved in Her: And tho' ſome knew more than others, yet every one knew enough, to ſtrike him with Amazement and Sorrow. Then

Her whole Adminiſtration, as well as the privater Parts of Her Life was remembered: Every one had ſomewhat to ſay, and all added to the common Stock, and increaſed the general Lamentation.

It is true, a Veil ought here to be drawn, over that which is *Sacred*. The Secrets of Government are ſo; and muſt not break out, till the proper time comes of recording them, and of deliveriug them down to Poſterity: And then we know what a Figure Her Hiſtory muſt make. But in this way, and under the due Reſerves of ſpeaking of preſent Things, ſomewhat may be ventured on, with-

out

out breaking in too far. Her Punctualneſs to Hours, *Her* Patience in Audiences, *Her* Gentleneſs in Commanding, *Her* Reſervedneſs in Speaking, *Her* Caution in Promiſing, *Her* Softneſs in finding Fault, *Her* Readineſs in Rewarding, *Her* Diligence in Ordering, Her Hearkening to all that was Suggeſted, and the copious Accounts that She gave to *Him* whom both God, and Her own Choice, had made her *Oracle*, were every one of them ſurpriſing; but altogether they ſeemed to look rather like the Idea of what ought to be; than that which could in Reaſon be expected from any one Perſon. It might have been ſuppoſed that Her whole

whole Time muſt have gone to this. If many other Things had been omitted, it was that which muſt have been well allowed of: But that there might be a fulneſs of Leiſure for every thing, the Day was early begun; She had many Hours to ſpare; and nothing was done in haſte; no Hurry nor Impatience appeared. Her Devotions, both private and publick, were not ſo much as ſhortned; and She found time enough for keeping up the Cheerfulneſs of a Court, and for admitting all Perſons to Her. She was not ſo wholly poſſeſſed by the greateſt Cares, that She forgot the ſmalleſt. Thoſe who are exact in little Things, generally

ly trifle in great ones: And thoſe who mind great Things, think they have a Right to neglect ſmaller ones: They think they ſhould rather be leſſened if they were too exact in them. But it was a new thing to ſee one, who never forgot Things, which She her ſelf eſteemed but Trifles, and which She managed with ſo becoming a Grace, that even in theſe ſhe preſerved her own Character; yet to carry on the great Concerns of Government with ſo firm a Conduct, and ſuch an Air of Majeſty.

IF any thing was ever found in Her, that might ſeem to fall too low, it was that Her Humility

mility and Modeſty did really depreſs Her too much, in her own Eyes: And that ſhe might too ſoon be made to think, That the Reaſons which were offered to Her by others, were better than Her own. But even this, was only in ſuch Matters, in which the want of Practice, might make that modeſt Diſtruſt ſeem more reaſonable: And when ſhe did ſee nothing in that which was before Her, in which Conſcience had any ſhare; for whenſoever that appeared, She was firm and unmovable.

HER Adminiſtration had a peculiar Happineſs attending on it: We had Reaſon to believe that

that it went the better with us upon Her Account. There was ſomewhat in her Self, that diſarmed many of her Enemies; ſuch of them as came near Her, were ſoon conquered by Her: While the Dexterity and Secrecy of her Conduct, defeated the Deſigns of thoſe, who were reſtleſs and implacable. We ſeemed once to be much expoſed: Unproſperous Accidents at Sea, gave our Enemies the appearance of a Triumph: They lay along our Coaſts, and were for ſome time the Maſters of our *Seas*. But a ſecret Guard ſeemed then to environ us: All the *Harm* that they did us, in one Inſtance of Barbarity, *That* ſhewed what our general Treat-

ment might probably have been, if we had become a Prey to them, did us little hurt: It ſeemed rather ſuffered by Heaven, to unite us againſt them. The Nation loſt no Courage by it: Their Zeal was the more inflamed. This was *Her* firſt eſſay of Government: But then, She, who upon ordinary Occaſions, was not out of Countenance to own a Fear that did not misbecome *Her*, did now when a viſible Danger threatned her, ſhew a firmneſs of Mind, and a compoſedneſs of Behaviour, that made the Men of the cleareſt Courage aſhamed of themſelves. She covered the inward Apprehenſions that ſhe had, with ſuch an equality of

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Behaviour, that She ſeemed afraid of nothing, when She had Reaſon to fear the worſt that could happen. She was reſolved, if Things ſhould have gone to Extremities, to have ventured her Self with her People, and either to have preſerved them, or to have periſhed with them.

THIS was ſuch a beginning of the Exerciſe of Royal Power, as might for ever have given Her a diſguſt of it. She ſeemed all the while to poſſeſs her Soul in Patience; and to live in a conſtant reſignation of her Self to the Will of God, without any Anxiety concerning Events. The happy News of a great

a great Victory, and of a greater Preſervation of His Majeſty's *Sacred Perſon*, from the ſureſt Inſtruments of Death, which ſeemed to be ſent with that Direction, that it might ſhew the immediate Watchfulneſs of Providence about *Him*; did ſoon change the Scene, and put another Face on our Affairs. She only ſeemed the leaſt changed; ſhe looked more Cheerful, but with the ſame Tranquility: The appearances of it had never left *Her*. Nor was it a ſmall Addition to her Joy, that *another Perſon*, for whom She ſtill retained profound Regards, was alſo preſerved. She was a true *Sabine* in the Caſe: And tho' She was no Part of the Cauſe of

of the War, yet ſhe would willingly have ſacrificed *Her* own Life, to have preſerved either of *Thoſe*, that ſeemed to be then in Danger. She ſpake of that Matter, two Days after the News came, with ſo tender a ſenſe of the Goodneſs of God to *Her*, in it, that it drew Tears from *Her*: And then She freely confeſſed, That "her Heart had trembled, not "ſo much from the Apprehen-"ſion of the Danger, that She "her Self was in, as from the "Scene that was then in Action "at the *Boyne*: God had heard "*Her* Prayers, and ſhe bleſſed "him for it, with as ſenſible "a Joy, as for any thing that "had ever happened to *Her*.

THE next Seaſon of *Her* Adminiſtration concluded the Reduction of *Ireland*. The expectations of Succeſs there, were once ſo much ſunk, that it ſeemed that that Iſland was to be yet, for another Year, a Field of Blood, and a Heap of Aſhes. She laid the Blame of this in a great meaſure, on the Licenciouſneſs and other Diſorders, that ſhe heard had rather increaſed, than abated among them. A ſudden turn came from a bold but neceſſary Reſolution: That was executed as gallantly, as it was generouſly undertaken. In the face of a great Army, a handful of Men

paſſed

paſſed a deep River, forced a Town, and made the Enemy to retire in haſte. All Poſterity will reckon this, among the moſt ſignal Performances of War. An Inſtance that ſhewed how far Courage could go; and what brave Men, well led on, could do. A great Victory followed a few Days after: The Succeſs of the Action was at ſo long and ſo doubtful a ſtand, that there was juſt Reaſon to believe, that *pure Hands lifted up to Heaven*, might have great Influence, and might have given the turn: From that time, Succeſs was leſs doubtful. All was concluded with the happy Reduction of the whole

Iſland. The Reflections that She made on this, looked the ſame way that all her Thoughts did. Our Forces "elſewhere, both at Sea and "Land, were thought to be "conſiderable, and ſo promi- "ſing, that we were in great "Hopes of ſomewhat that "might be deciſive: Only *Ire-* "*land* was apprehended to be "too weakly furniſhed, for a "concluding Campaigne: Yet "ſo different are the Methods "of Providence, from humane "Expectations, that nothing "memorable happened any "where, but only in *Ireland*, "where little or nothing was "expected.

SHE was again at the Helm when we were threatned with a Deſcent, and an Invaſion: Which was conducted with that Secrecy, that we were in danger of being ſurpriſed by it, when our Preparations at Sea were not finiſhed, and our Force at Land was not conſiderable. The ſtruggle was like to have been formidable: And there was a particular Violence to be done to *her Self*, by reaſon of *Him*, who was to have conducted it. Then we felt new Proofs of the Watchfulneſs of Heaven. What comes immediately from Cauſes that fall not under humane Counſels,

nor can be redreſſed by Skill or Force, may well be aſcribed to the Specialities of Providence: And the rather, if Nature ſeems to go out of its Courſe, and Seaſons change their ordinary Face. A long uninterrupted continuance of boiſterous Weather, that came from the Point, that was moſt contrary to their Deſigns, made the Project impracticable. A ſucceſſion of turns of Weather followed after that, happily to us; and as fatally to them. While the ſame Wind that ſtopp'd their Fleets, joined ours. It went not out of that Direction, till it ended in one of the moſt glorious Actions that ever *England* had:

had: And then thoſe who were brought together to invade us, were forced to be the melancholy Spectators of the Deſtruction of the beſt part of that *Fleet*, on which all their Hope was built. In that, without detracting either from the Gallantry of our Men, or the Conduct of our Admiral, it muſt be acknowledged that Providence had the largeſt ſhare: And if we may preſume to enter into thoſe Secrets, and to judge of the hidden Cauſes of them; we may well conclude, that *Her* Piety and *Her* Prayers contributed not a little to it.

She bore Succeſs, with the ſame Decency that appeared when the Sky ſeemed to be more clouded. So firm a ſituation of Mind, as She had, ſeemed to be above the Power of Accidents of any ſort whatſoever. Clouds returned again in another Year of *Her* Adminiſtration; tho' not with a Face that was quite ſo black. She thought God was Angry with us: And it was not hard to find out a Reaſon to juſtifie the ſevereſt of his Providences.

It ſeemed much more accountable, that our Affairs ſhould have met with ſome un-

unhappy Interruptions, than that ſo many Bleſſings ſhould have attended upon us: She had a tender Senſe of any thing that look'd like a Miſcarriage, under *Her* Conduct, and was afraid leſt ſome Miſtake of *Hers* might have occaſioned it. When Difficulties grew too hard to be extricated, and that She felt an uneaſineſs in them, She made God *Her* refuge; and tho' She had neither the Principles nor the Temper of an Enthuſiaſt, yet She often owned that She felt a full Calm upon her Thoughts, after She had given them a free vent before God in Prayer.

WHEN

When sad Accidents came from the immediate Hand of Heaven, particularly on the occasion of a great Loss at Sea; She said, "Tho' there "was no occasion for Com- "plaint or Anger upon these, "yet there was a juster Cause "of Grief, since God's Hand "was to be seen so particular- "ly in them. Sometimes She feared there might be some secret Sins, that might lie at the Root, and blast all. But She went soon off from that, and said, "where so much was "visible, there was no need of "Divination concerning that "which might be hidden.

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WHEN the Sky grew clearer, and in *Her* more prosperous Days, She was never lifted up. A great Resolution was taken, which has since changed the Scene very visibly: It has not only asserted a Dominion over those *Seas*, which we claim as our *own*, but has for the present, assumed a more extended Empire; while we are Masters both of the *Ocean* and the *Mediterranean*; and have our Enemies *Coasts*, as well as the *Seas*, open to us. She had too tender a Heart to take any real Satisfaction in the Destruction of their Towns, or the Ruine of their poor and in-

innocent Inhabitants. She ſpake of this with true Indignation, at thoſe who had begun ſuch Practices, even in full Peace; or after Protections had been given. She was ſorry that the ſtate of War made it neceſſary, to reſtrain another *Prince*, from ſuch Barbarities, by making himſelf feel the Effects of them; and therefore ſhe ſaid, "She hoped, that "ſuch Practices ſhould become "ſo odious, in all that ſhould "begin them, and by their do-"ing ſo, force others to retali-"ate, that for the future, they "ſhould be for ever laid a-"ſide.

WHEN *Her* Affairs had another Face, She grew not ſecure, nor went She off from *Her* dependance upon God. In all the Pleaſures of Life, She maintained a true Indifference for the Continuance of them; and She ſeemed to think of parting with them, in ſo eaſie a manner, that it plainly appeared how little they had got into *Her* Heart: She had no occaſion for theſe Thoughts, from any other Principle, but a mere diſguſt of Life, and the aſpiring to a better. She apprehended ſhe felt once or twice, ſuch Indiſpoſitions upon *Her*, that ſhe concluded Nature was work-

working towards ſome great Sickneſs; ſo She ſet her ſelf to take full and broad views of Death, that from thence She might judge, how She ſhould be able to encounter it. But She felt ſo quiet an Indifference upon that Proſpect, leaning rather towards the deſire of a Diſſolution, that ſhe ſaid, "Tho' She did not pray for "*Death*, yet ſhe could nei- "ther wiſh nor pray againſt "it. She left that before God, "and referred her Self entire- "ly to the Diſpoſal of Pro- "vidence. If She did not wiſh "for Death, yet She did not "fear it.

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As this was *Her* Temper, when ſhe viewed it at ſome diſtance; ſo ſhe maintained the ſame Calm, when, in the cloſeſt ſtruggle with it. Here Darkneſs and Horrour fall upon me: For who can look through that Scene, ſo unconcerned as She went through it? I know if I would write according to the Rules of Art, I ſhould draw a Veil here; and leave the Reader to imagine that, which no Pen can properly expreſs. Every thing muſt ſeem flat here; upon a Subject, that gives a Flame, too high to be either managed or deſcribed. But it is Nature and not Art

that

that governs me. I will therefore go through what remains, tho' without the Force or Flight that it ſeems to command: I will do it, tho' but faintly, with a Feebleneſs ſuitable to the Temper of my own Mind, without any anxious ſtudy to manage ſo poor a Thing, as the Credit of writing in proportion to the Sublimity of the Subject. Let the Matter it ſelf ſpeak: That will have a Force, that will ſupply all Defects.

SHE only was Calm, when all was in a Storm about *Her*: The diſmal Sighs of all that came near *Her*, could not diſcompoſe *Her*. She was riſing

ſing ſo faſt above Mortality, that even *He* who was more to *Her*, than all the World beſides, and to all whoſe Thoughts *She* had been upon every other Occaſion entirely reſigned, could not now inſpire *Her* with any Deſires of returning back to Life. *Her* Mind ſeemed to be diſ-entangling it ſelf from *Her* Body, and ſo *She* roſe above that Tenderneſs, that went deeper in *Her*, than all other earthly Things whatſoever. It ſeemed all that was Mortal was falling off, when that could give *Her* no uneaſineſs.

She received the Intimations of approaching Death, with a Firmneſs that did neither bend nor ſoften, under that, which has made the ſtrongeſt Minds to tremble. Then, when even the moſt Artificial grow Sincere, it appeared how eſtabliſhed a Calm and how ſublime a Piety poſſeſſed *Her*. A ready Willingneſs to be diſſolved, and an entire Reſignation to the Will of God, did not forſake *Her* one Minute: nor had any thing been left to be diſpatched in her laſt Hours. Her Mind was in no hurry, but ſoft as the ſtill Voice, that ſeemed to be calling her Soul away

away to the Regions above. So that She made Her laſt Steps, with a Stability and Seriouſneſs, that how little ordinary ſoever they may be, were indeed the natural Concluſions of ſuch a Life, as ſhe had led.

BUT how quiet ſoever *She* was, the News of her Danger ſtruck the whole Nation, as well as the Town, with ſo aſtoniſhing a Terrour, as if Thunders and Earthquakes had been ſhaking both Heaven and Earth. Blackneſs then dwelt on every Face: A ſilent Confuſion of Look, burſting out often into Tears and Sighs, was ſo Univerſal, and looked

with ſo ſolemn an Air, that how much ſoever *She* deſerved the Affections of the Nation, yet we never thought that *She* poſſeſſed them ſo entirely, as appeared in thoſe Days of Sorrow. It was a *Seaſon* of great Joy: We were Celebrating that *Bleſſed Nativity*, that gave us all Life, and the Hopes of a Bleſſed Immortality. But it was a ſad Interruption, to that Sacred Feſtivity, when we were alarmed with thoſe frightful Apprehenſions. We were once revived, with the Hopes of a leſs formidable Sickneſs. This ſpread a Joy, that was as high and univerſal, as our Grief had been. We were eaſily

ſily enough brought to flatter our ſelves with the belief of that, which was ſo much wiſh'd for. But this went ſoon off: It was an ill-grounded Joy; the Clouds returned ſo much the blacker, by reaſon of that miſtaken Interval. Then all that prayed upon any Account whatſoever, re-doubled their Fervour, and cried out, *Spare thy People, and give not thy Heritage to reproach.* We prayed for our Selves more than for Her, when we cried to God for her Life and Recovery: Both Prieſt and People, Rich and Poor, all Ranks and Sorts joined in this *Litany.* A univerſal Groan was Echoed to

thoſe Prayers, through our Churches and Streets. We were afraid to ask after that Sacred Health; and yet we were impatient to know how it ſtood. It ſeemed our Sins cried louder than our Prayers: They were heard, and not the other.

But how ſeverely ſoever God intended to viſit us, *She* was gently handled; *She* felt no inward depreſſion nor ſinking of Nature. *She* then declared that "*She* felt in Her "Mind the Joys of a good Con-"ſcience, and the Powers of "Religion, giving her Supports, "which even the laſt Agonies "could not ſhake: Her con-

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ſtant Softneſs to all about her never left Her. That was indeed natural to Her, but by it, all ſaw viſibly that nothing could put Her Mind out of its natural Situation, and uſual Methods. A few Hours before *She* breathed her laſt, when He who miniſtred to Her in the beſt Things, had continued in a long Attendance about Her, *She* was ſo free in her Thoughts, that apprehending he might be weary, *She* commanded him to ſit down: And repeated Her Orders till he obeyed them. A thing too mean in it ſelf to be mentioned, but that it ſhewed the Preſence of her Mind, as well as the Sweetneſs of her Tem-

per. Prayer was then Her conſtant Exerciſe, as oft as *She* was awake: And ſo ſenſible was the Refreſhment that her Mind found in it, that *She* thought it did her more good, and gave even her Body more eaſe, than any thing that was done to Her. Nature ſunk apace: *She* reſolved to furniſh Her ſelf with the great *Viaticum* of Chriſtians, the laſt Proviſions for Her Journey: *She* received the Bleſſed Sacrament with a Devotion that inflamed, as well as it melted all thoſe who ſaw it: After that great Act of Church-Communion was over, *She* delivered her ſelf up ſo entirely to Meditation, that *She* ſeemed ſcarce to mind a-

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ny thing elſe. *She* was then upon the Wing. Such was her Peace in Her latter end, that tho' the Symptoms ſhewed that Nature was much oppreſſed, yet *She* ſcarce felt any uneaſineſs from it. It was only from what *She* perceived was done to Her, and from thoſe Intimations that were given her, that *She* judged her Life to be in danger: But *She* ſcarce knew Her ſelf to be ſick, by any thing that *She* felt at Heart. Her bearing ſo much Sickneſs with ſo little Emotion, was for a while imputed to that undiſturbed Quiet and Patience in which *She* poſſeſſed her Soul: But when *She* repeated it ſo often

often, that *She* felt her ſelf well inwardly, then it appeared that there was a particular Bleſſing in ſo eaſie a Concluſion of a Life, that had been led through a great variety of Accidents, with a conſtant equality of Temper.

THE laſt and hardeſt Step is now to be made: Our Imaginations, which muſt ſtill be full of the Nobleſt and Auguſteſt Idea's of Her, may be apt to repreſent Her to our Thoughts, as ſtill alive, with all thoſe Graces of Majeſty and Sweetneſs that always accompanied Her. But, alas! we are but too ſure, that all this

this is the illuſion of Fancy. *She* has left us; *She* is gone to thoſe Bleſſed Seats above: Where even Crowns and Thrones are but ſmall Matters, compared to that brighter Glory, which riſes far above the Splendour of Triumphs, Proceſſions, and Coronations.

THE meaſuring of ſo great a Change, and ſo vaſt an Advancement in its full Latitude, as it is the propereſt Thought to mitigate our Sorrows, ſo it ſeems to be too lively a one for us now, and above what we are capable of, in our preſent Depreſſion. This may make us con-

conclude with a ſudden Tranſport of Joy, that She is Happy, unſpeakable Happy, by the Change: And has riſen much higher above what She her ſelf was a little while ago, than She was then above the reſt of Mortals.

But black and genuine Horrour ſtill returns, and ſeems to wrap us, and all things about us, with ſo thick a Miſt, that ſo bright a Thought, as that of Her preſent Glory, cannot break through it. While we are perſuaded of her Happineſs, and that She has gained infinitely by the Change, yet Self-love is ſo ſtrong, and Senſe makes ſo powerful an Im-

Impreſſion, that when we conſider, what we have loſt, in loſing Her, we ſink under our Burthen: Diſpirited, as if our Life and Joy were gone with Her, as if black Night, and laſting Winter had chill'd all our Blood, and damp'd all our Powers.

IT may ſeem a needleſs Severity to aggravate all this, as if we were not enough loaded already: But that a further black Scene muſt be opened: And that we muſt be filled with the gloomy Proſpect of that which we may but too juſtly and too reaſonably look for. God ſeems to be *making a way for his*

his Anger: And to be removing that Interpoſition which we have reaſon to believe did effectually ſtop thoſe Miſeries, for which we may well fear, that we are more than ripe.

We are not quite abandoned: God does ſtill preſerve *Him* to us, by whoſe Means only, conſidering our preſent Circumſtances, we can hope either to be Safe or Happy. That *Duty* and *Reſpect* which was before divided, does now Centre all in *Him*. All that we payed Her, does now devolve to *Him*, by a Title that becomes ſo much the juſter, becauſe we have all ſeen

ſeen (I wiſh we may not feel it,) how deep a Wound this made on Him, whoſe Mind has appeared hitherto Invulnerable, and where Firmneſs ſeemed to be the peculiar Character. It is indeed but natural that He who knew Her beſt ſhould value Her moſt. The beſt Tribute that we can offer to the Aſhes of our Bleſſed *Queen*, is to double our Duty and our Zeal to Him, Whom She loved ſo entirely, and in whom Her Memory is ſtill ſo freſh, that tho' for our own ſakes we muſt be concerned to ſee it ſink ſo deep; Yet for His ſake, we cannot but be pleaſed to ſee, how much His Character riſes, by the juſt Acknow-

knowledgments He pays Her, and by that deep Affliction for Her loſs, which has almoſt overwhelmed a Mind, that had kept its Ground in the hardeſt ſhocks of Fortune, but loſt it here.

If our Apprehenſions of His Sacred Life, grow now more tender, and we feel more ſenſibly than formerly, that it is He who makes us Safe at home, as well as Great abroad; if we do now ſee, what is that Interpoſition that is now left, and that keeps off Miſery and Deſtruction from breaking in upon us, as the Sea, to ſwallow us up; if that Life it ſelf is ſo often expoſed, that this creates

aces a new Cloud upon our Minds; gloomy and black, as if charged with Storm and Thunder. If all this gives us a melancholy Proſpect; we know that nothing can divert or diſſipate it, but our turning from our Sins, which lay us ſo naked, which have brought one ſevere Stroke already on us, and by which God may be yet further provoked to viſit us again. Another Stroke muſt make an end of us.

To conclude.

THE trueſt as well as the uſefulleſt way of lamenting this Loſs, is, after that we have given ſomewhat to Nature, and have let Sorrow have a free

course, then to recollect our Thoughts, and to study to imitate those Vertues and Perfections which we admired in Her; and for which her Memory must be ever Precious among us: *Precious, as Ointment poured forth*, ever Savoury and Fragrant.

Her Death has indeed spread a melting Tenderness, and a flowing Sorrow over the whole Nation, beyond any thing we ever saw; which does in some measure bear a Proportion to the just occasion of it: How dismal soever this may look; yet it is some Satisfaction to see that just Respects are paid Her Memory, and that our Mournings are as deep as they

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are univerſal. They have broke out in the ſolemneſt as well as in the decenteſt manner: Thoſe *Auguſt Bodies* that *repreſent* the whole, began them: And from them they have gone round the Nation, in genuine and native Strains, free and not emendicated. But if this ſhould have its chief and beſt Effect, to drive the Impreſſions of Religion and the Terrours of God, deeper into us, than we might hope, that even this fatal Stroke, as terrible and threatning as it now looks, might produce great and even happy Effects: So different may Events be, from the Cauſes, or at leaſt from the Occaſions of them.

How lowering soever the Sky may now seem, a general Repentance, and a sincere Reformation of Manners, would soon give it another Face: It would break through those Clouds that seem now to be big, and even ready to burst: If this is too much to be expected, yet if there were but a few, that did heartily go into good Designs, even they, might procure to us a lengthening out of our Tranquillity, and a mitigation of our Miseries: and that, tho' they were fixed on us, by irreversible Decrees. A number of true Mourners might hope at least to stop their Course, till they themselves should die

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in Peace; or they might look for a milder Fate, if they should happen to be involved in a common Calamity.

Mark the Perfect, and behold the Upright, for their End is Peace.

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